Evangelical Christendom

"Where carcase is there will eagles be gathered together."

Jan.-Feb., 1931

"Wake Up England!"

A LITTLE more than a year ago the World's Evangelical Alliance announced a new and intensive campaign to counter Roman Catholic propaganda in England. Without interfering with the work of others the Council realised the need of a more comprehensive setting for Protestant vigilance and witness to combat the claim of the Roman Catholic Church that "in this one Church of Christ no man can be or remain who does not accept, recognise, and obey the authority and supremacy of Peter and his legitimate successors." This claim lies at the root of the Roman system, and to-day, after the repeal of the Roman Catholic Disabilities Act, it is being made a challenge to every one and everything Protestant in England, Scotland and Ireland, with declared intent, by any and every means, and at the expense of liberty and toleration outside the Roman fold, to undo the Protestant Reformation in this country. It will be obvious to all that a counter campaign such as that indicated has demanded and will demand wise counsels and unobtrusive but firm action. Just as none knows what precisely the power is behind Roman Catholic propaganda, so the power behind the Reformed protest must be co-operative, a precaution contingent upon the unfortunate disunity of command so evident to-day among the Protestant and Reformed Churches. It has to be remembered that in their ceaseless conspiracy against Christian and Protestant freedom the Roman Catholic Church has the enormous secular advantage of what during the late War was called "unity of command."

Already, much potential and useful work has been accomplished, and we may remark that in the Press, in the counsels of the Churches, in great areas, such as Liverpool, where the "Mixed Marriage" scandal, as interpreted by the Papal Decree, "*Ne Temere*," has been brought to light by the courageous Bishop of the Diocese; also in ways less public, where Roman propaganda is being countered, much good work has been accomplished directly or indirectly by the World's Evangelical Alliance.

At present the outlook is quite serious. It is not only a matter of propaganda which has to be faced and fought, but a strong and determined attack is being made by Roman Catholic influence upon men and things, upon individuals as well as communities, and in matters political and religious. Unless Evangelicals and Protestants "Wake up," a situation may arise which, if it does not place the Roman Catholic Church in greater power, may provide it with ability to influence counsels and legislation affecting moral and religious issues vital to the Protestant and Reformed heritage which underlies our National welfare. We are under no illusions as to the possibilities of 1931 and the future generally. New encroachments upon our liberties are making themselves evident, and the urgent need of the moment is for a new Protestant awakening in a comprehensive setting, on a large scale, capable of influencing Parliament as well as the Press, and backed by the power of God the Holy Spirit through wide-spread and intensive Prayer for Divine help and over-ruling in time of National need.

We may be asked for some evidence of this "quite serious" outlook. In a first place we may mention the Press. How many of our readers are aware that many,

if not the majority, of our newspapers are censored? Quite recently we had our attention drawn to an advertisement in a public newspaper for a Roman Catholic "director of advertising" for the South of England, a matter which would not be striking were it not for the fact that no Protestant advertisements are accepted in Roman Catholic journals or other Roman Catholic publications. Some of our great newspapers are controlled as if there were no such thing as a Church of England or Free Churches, and it is remarkable how reporters' pens and pencils go out of use when public attention is drawn in Protestant meetings to the subject of Roman Catholicism. Then there are the films. Some time ago a rather remarkable film of Martin Luther was produced. It emanated from Germany, where, we believe, its release to the public was prevented. It came to England, the land of the free, but it was censored on the ground that it would "hurt susceptibilities," and it has been withdrawn. Cannot someone rescue it and get it shown in the Royal Albert Hall? There is also the realm of literature. It is being said that it is difficult if not impossible to get a Protestant theological book published by some firms whose very names are bound up with Evangelical and Protestant apologetics on the ground that it "would hurt the susceptibilities of Roman Catholics," and at least one great religious weekly, finding its largest circulation among the Free Churches, manifests an attitude from which one might infer that there is nothing to fear from Roman Catholic propaganda in this country, and that Reunion, as interpreted by some, demands a discreet silence upon matters which in earlier days would have had the attention of great public gatherings and newspaper support. Are these criticisms true? If they were only half true concern should be aroused and translated into united action. If the British public knew exactly where we stand at the present time on this question of Roman Catholic propaganda in England and the British Empire, there would be an uprising of the people, for it is finding its way into every aspect of public life—in the Press, in matters of State interests, even of the Succession to the Throne of England, in Society, Art, Literature, and if last not least, Education, as the present struggle over the new Education Bill witnesses.

We hope we shall not be misunderstood if we add a paragraph on the subject as it concerns Reunion. Organisations for this multiply, and the centre is becoming choked or veiled by reason of too numerous "groups," "movements," conferences and "Unions." Some of these influences frankly announce that no efforts towards Reunion are complete which omit ultimate reunion with the Roman Catholic Church, a mischievous ideal, incapable and impossible of fulfilment from the very constitution and claim of that Church, as every instructed Evangelical and Protestant knows. Others more reasonably look towards the goal of organic union, and much has been accomplished within the great denominations themselves, as for instance the reunion of the separated Wesleyan-Methodist Churches and the alliance of the great Presbyterian systems of this and other countries. But we are face to face to-day with an organised movement for Reunion on quite another basis, in the interests and on the part of the Roman Catholic Church, which is so well regulated that there is no department of life, even our religious life, no matter how humble or how exalted, that is not affected by it. This organisation, in England as elsewhere, commands the continuous prayers of Roman Catholics throughout every country of Europe and beyond, in an effort to undo the Reformation in England. It has determination, genius, strategy, and its end justifies the means. It is controlled internationally from the Vatican. Every possible effort is being made by it to track down and remove that thing which has been the greatest bulwark against its power—the Protestantism of England. We plead for a great awakening to the nature of the enemy at our doors, and for individual interest and co-operation. Our Reunion counsels call for revision in the putting of first things first, for unity in the Truth of the Gospel, which is still the power of God unto Salvation and the giver of life and liberty in Christ Jesus, apart from the interference of priest or any other ecclesiasticism or reunion of ecclesiastical organisations. Only a return to this, the heart of the Evangelical faith, can save England from the present menace to her religious freedom. Only this, and fervent prayer to God for His help, can bring the Renewal for which so many long, and through the power of the Holy Spirit to a reunited Church, the units of which are neither of Paul or Apollos, for all are "one in Christ Jesus."

Notes

MAY we remind all readers that March 31st next is the date which closes our financial year and ask that all who have not so far renewed their contributions will do so before that date? The Alliance is sharing the experience of some sister organisations—restricted finance, partly, but not altogether, due to trade depression and the national outlook generally. The Alliance has no endowments, being dependent upon voluntary contributions for the maintenance of its home and foreign work. There are some few whose contributions have been outstanding for more than twelve months, and if these and all concerned will remember our needs another year can close without a deficit. Please make the whole matter one of Prayer as well as of practical action. Perhaps your contribution may be the one necessary to enable the year to close on the right side, but the Council would wish to close with a substantial balance in hand, for new work waits upon enlarged income.

Additions to the General Council.—We are glad to announce that the following gentlemen have signified their willingness to become Members of the Council of the Alliance:—Rev. W. Lewis Robertson, M.A., D.D., Moderator of the Presbyterian Church of England: Rev. C. E. Wilson, B.A., Foreign Secretary of the Baptist Missionary Society; F. H. Hawkins, Esq., LL.B., Foreign Secretary of the London Missionary Society; Rev. C. H. Irwin, M.A., D.D., late Editorial Secretary of the Religious Tract Society; Rev. J. A. Bain, D.D., Missionary Agent, Presbyterian Church of Ireland; W. J. MacAndrew, Esq. (to whose hearty co-operation, in company with Mrs. MacAndrew, the Council are specially indebted); Ernest E. Shaw, Esq., of Wimbledon; J. Kennedy Maclean, Esq.; and J. W. Wiles, Esq., of Belgrade, Secretary for South-Eastern Europe of the British and Foreign Bible Society.

Universal Week of Prayer.—In a crowded issue of EVANGELICAL CHRISTENDOM, (and much matter in type is held over) we are unable to say all we should wish concerning the observance of the Universal Week of Prayer. It has surpassed any previous observance in far-reaching extent, and judging from early reports (some of which are printed on other pages) it has been marked by spiritual fervour and corresponding blessing. The Sunday Evening Broadcast from Savoy Hill brought many letters of appreciation, and the address given by Rev. W. Wilson Cash is printed elsewhere and will shortly be issued in booklet form (Twopence). A Harley Street physician wrote: "Thank God for the Wireless Service to-night. Thank God that thousands heard the beautiful prayers, the beautiful singing and, above all, the real Gospel address by Mr. Cash. The whole service was one of the best I have ever listened to. Thank you again, and thank our Father, God."

The Kingsway Hall gathering on the Wednesday evening is also reported elsewhere. It was rather a remarkable meeting, greatly enhanced in spiritual power by the voice of Mr. Roy Henderson, whose rendering of some of the Negro Spirituals and the hymn, "O for a closer walk with God," was beyond praise. Altogether the meeting was unique, and only the crowded week was responsible for vacant seats. We must try again, and lead on to the Renewal which is upon the hearts, and in the prayers, of so many.

The Noon meetings were remarkable for their representative character and spontaneous prayers. On Monday, at Caxton Hall, Dr. J. C. Carlile made a notable utterance on the National outlook. Here is one burning paragraph:

> We have to face a revival of Paganism. I wonder sometimes whether there is a conspiracy of silence in the Church. Perhaps we have dug ourselves in, and we are thinking of *safety first*. But *safety first* wins no election, *safety first* is not a Christian policy. The kingdom of God is not advanced by trench warfare. We have dug ourselves in, and we must get ourselves out.
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> Surely the time has come for us to take the risks of our faith, first of all being assured for ourselves concerning the things that are vital. We have to seek again the assurance that the early Church had concerning Jesus Christ. Who is He? What can He do for me that I cannot do

for myself, and that no other man can do for me? In a sentence: Is He a leader? Or is He the Lord? Is He a religious teacher, but not differing in kind from other religious leaders and teachers? Or is He the Revealer of God, is He God manifest in the flesh? We have to reassure ourselves. I do not think we shall succeed in doing it until we are fairly sure about our Leader—whether He is the Captain of our Salvation, or whether He is one who walks by our side subject in a degree to like limitations with ourselves. I want to say to you quite frankly that if Jesus were just a religious teacher like ourselves I should not be amongst his followers. I need a great Saviour; yes, an Advocate—to use a glorious phrase—the Advocate of God, One who can claim my allegiance. One who says, "Thy sins are forgiven thee," and it is true when He says it. It is not speculation, it is not a guess, my guess, or yours. I need a Christ who can sustain His followers in their temptations, their trials, their difficulties; I need One who cleanses the heart, and only He can do that. I think we should give thanks that we have such a wonderful Saviour that our Lord Jesus Christ is so mighty to save. We do not half believe what He tells us, or we should take the risks of our faith. I thank God there is no man or woman on the earth beyond His power to save. If He saved me, then He can save any man, He can save you. Colour, race, social distinctions—all these things do not count. We come to Christ, as the Canterbury pilgrims went up to Becket's Shrine, on our knees as penitents; and what a joy it is if we can show that He walks with us day by day.

The Sunday Question.—The Council are giving close attention to the crisis which has arisen in the matter of the opening of Cinemas on Sundays, a question which might be settled as regards principle in one word, but which in the light of contingent issues requires mature and wise decisions. It will be remembered that when the proposal by the London County Council for the opening of our parks and open spaces for the playing of Sunday games came forward it was the World's Evangelical Alliance which formed a United Council for Sunday Protection, one great issue from which was a phenomenal Queen's Hall Meeting of protest and appeal, with subsequent and similar gatherings in various parts of England. The Sunday opening of Cinemas, and its expected issue agitation for the Sunday opening of the Theatres, are part of the campaign for the secularisation of Sunday, the organisation of which is in strong hands, although stoutly opposed by others than those dubbed "Puritans." It is a mistake to suppose that the Churches as such are the only objectors; numerous trade organisations are as heartily opposed to the proposals and on grounds which have no alliance with the religious aspects. No one need be ashamed to be allied with any who on Christian grounds oppose the opening of either Cinemas or Theatres on Sundays, and we express the hope that our readers all will realise that it is individual principle and effort which counts in the present crisis. Public meetings may be useful, and petitions influential, but we advise all to write a carefully worded letter to their Members of Parliament expressing their hope that if and when the subject comes forward in Parliament they will oppose the repeal of the Lord's Day Observance Act, and any Measure which may be introduced into Parliament sanctioning the opening of Cinemas and Theatres, on grounds that this would involve tens of thousands of employees in the loss of their Sunday rest, and that it would be a National dishonour and disaster causing distress and pain to multitudes of persons who prize the hallowed and quiet character of the British Sunday. The Act of 1601 may be obscure in some of its provisions, but in principle it is good, sound and essential. It is clear that attempts are being and will be made to confuse the principle with the practice. A new Measure may be necessary, but it should embody all that is good in the old, making evident to the whole nation, with the authority of Parliament, the duty and privilege of maintaining the day of rest as well as the Lord's Day. On the opposite page we print the Battle Hymn for Sunday, which ought to be widely used at this time, and copies of which can be obtained from the Alliance House, 19, Russell Square, W.C.1.

Use of the Revised Prayer Book illegal.—We understand a notable decision in a case to Counsel has just been given concerning the use of the Revised Prayer Book following upon the sanction and direction for this given by the Archbishops and Bishops in various Dioceses. Not only is this sanction declared to be "unconstitutional and illegal," but the action of each Upper House of Convocation in passing the Resolution of 1929 is declared to be "unconstitutional and *ultra vires*." The matter is important in itself, but when it is known that the question of the assent by clergy of the National Church to the Thirty-Nine Articles is expected to be raised shortly on the ground that

The Gift of Sunday

(Hymn awarded the Prize of £10 10s. for a Hymn on Sunday Protection and Observance).

Tune: "Battle Hymn of the Republic."

A HALT upon the march of life, a pause amid the fight,
A shelter from the heat of day, a radiance in the night,
The gift of love to toiling men, the charter of their right;
We'll stand by God's own day!

(Chorus) Glory, glory, hallelujah!
Glory, glory, hallelujah!
Glory, glory, hallelujah!
We'll stand by God's own day!

How brightly dawned the Sabbath morn our fathers loved of old!
How silently they gloried as the deathless Word was told!
How calmly, as the evening fell, the peace of God would fold
Their hearts on God's own day!

We praise the names of famous men who served the race of yore,
Who carved the road to freedom that we guard for evermore;
How gladly in the courts of God their prayerful part they bore—
The men of God's own day!

We mark the doom of Kingdoms old that crumbled in their pride;
They wandered from the House of God, His holy Name denied.
Be faithful yet, dear land we love! Proclaim it far and wide—
We stand by God's own day!

The day He gives to weary men bewildered in the strife,
The hour that comes to heal and hush when pain and care are rife,
The call to feed the Lambs of Christ, and break the bread of life—
We'll guard thee, God's own day!

I hear the sound of countless feet—the children yet to be,
They come with pure and awful eyes to judge both you and me.
Then what shall be the faith they find—the witness they shall see?
We'll save them God's own day!

We'll guard our ancient birthright, by no passing joys beguiled;
We'll keep the day of peace and praise secure and undefiled;
We'll save Our Christian Sunday for the toiler and the child!
We'll stand by God's own day!

E. H. Jeffs.

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9d per 100

"assent to the Thirty-Nine Articles should be no longer required as part of the doctrinal test necessary for admission to Holy Orders" the matter is one of even greater importance, and beyond the limits of the Church of England. A new crisis seems to be developing, in which all who value the Reformation must be interested, and it is on this ground that we draw attention to the facts. The article inserted in the previous issue of EVANGELICAL CHRISTENDOM on the subject of reunion with the Orthodox Churches of the East has aroused wide-spread interest, and some criticisms, notably from Diocesan Bishops. It will be found that the position the Council of the Alliance felt obliged to take up in their Reply to the Lambeth Conference Encyclical and Resolutions is not only sound but essential, and that the proposal for reunion with the Eastern Churches implies that if the Church of England so proceeds it will be found that the door is closed to reunion with the Reformed Churches of the West, in fact, the Evangelical Free Churches as a whole.

"Mixed Marriages."—Another vital issue occupying the attention of the Council is the recent "Mixed Marriage" controversy in Liverpool. The timely and courageous action of the Bishop of Liverpool has brought into greater prominence, especially in the Press, the infamous Papal Decree "*Ne Temere*," and the unconstitutional use made of it in England and the British Empire by the Roman Catholic Church. This, too, is a matter which might well be represented to Members of Parliament, as the Decree overrides British laws and customs and is of course the negation of religious liberty. The Council have referred the matter to the Archbishop of Canterbury, with a view to legislation to deal with such foreign Decrees being introduced into the House of Lords, but the Primate has not seen his way, for reasons given, to move in the direction indicated. The following dignified reply of the Bishop of Liverpool to the Roman Catholic Archbishop should be widely reported, and we attach it for the benefit of our foreign readers who may not see it in a home newpaper:—

> Dr. Downey treats the evidence I submitted to him as if it had been prepared for legal action. But it must be obvious that I was addressing myself first to him at his own request, and next to public opinion. The cases described to me were verified specimens selected to cover the period since the *ne temere* decree was applied to this country, during which the Roman Church has greatly intensified, especially in this district, its aggressive propaganda with disregard to Christian charity, and also to the law of marriage in England. This is a matter of common knowledge in Liverpool.
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> It is highly probable that the wider publicity given to my protest against their methods will have a deterrent effect upon Roman priests and other agents, but if any further cases are reported to me in which public attacks are made upon other Churches, or in which priests declare to the partners in mixed marriages that, unless Roman rites and conditions are observed, the marriage is no marriage and the children illegitimate, I shall publish in the "Liverpool Review" the full text (with names omitted) of the cases I submitted to the Archbishop on December 3, together with selections of many others, or authenticated since that date.

85th Annual Meetings.—It is not too early to ask our members and all friends in or near London to note the fact that the 85th Annual Meetings of the Alliance will take place (D.V.) on Monday, June 1st, at 3 and 7 p.m. The meetings will take place, as last year, in the large King's Hall of the Holborn Restaurant.

The Anti-God Movement. An esteemed member sends us copy of a letter written by Lady Dunalley (Ireland) to a morning newspaper in which attention is drawn to the unobtrusive but deadly progress of the anti-God movement in Russia. Since receiving this communication we learn from another Press organ that arrangements are being made with several broadcasting stations in Russia to broadcast regular and special programmes devoted to the extension of anti-Christian blasphemies. Our correspondent suggests that the attempt in the present Parliament to cancel the anti-blasphemy laws was to open the way for the sowing in this country of anti-God propaganda. We do not wish to discuss this suggestion, but we do think the whole question of associations with the present Soviet Government in Russia might be answered with the words, "Righteousness exalteth a Nation, but sin is a reproach to any people." But to come nearer home. The Minister of a Congregational Church in London has recently published a considered volume denying *in toto* any claim on the part of Jesus to be "Lord."

He concludes that Jesus, the greatest of the sons of men, like them was limited and fallible, and therefore was not God. We have quoted one passage (from Holy Writ) to fit (as we think) our associations with Russia under its present government, we quote another from the same source, fitting (as we think) to the volume in question: "Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son." No doubt the conscience of the Minister referred to will prompt him to relinquish the Christian pastorate he holds. It is exceedingly sad to have to chronicle such a lapse.

The Assyrian Christian Refugees.—The Council have made recent grants in the interests of the Near East Christian Armenians and Assyrians. There are two great and creditable organisations working on their behalf, the Friends of Armenia and the Save the Children Fund. Captain G. F. Gracey, who received wounds during heroic service in the late War, and subsequently the D.S.O., is the representative of the latter fund. We have received the following information from Captain Gracey:

> The New British Treaty with Iraq, which has been signed by our Government, and in which I have failed to find any reference to the Christian minorities, comes as a very severe blow to all those who are interested in these old Assyrian and Chaldean peoples, as well as to all lovers of equity and justice
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> Not only the Assyrians and Chaldeans, but also the Jews and Yezideh have jointly sent a petition to our Foreign Office, Colonial Office and the Chairman of the Mandates Commission of the League of Nations; and if the League of Nations, in whom they have put their trust, fails them, then we shall have the sorry spectacle of seeing our smallest allies during the Great War fleeing *en masse* from Iraq into Syria for safety and protection which we, through our Government, guaranteed to the League of Nations and the World they should have, if and when the Mosul boundary question was settled in our favour. Surely we British people will not keep silence, and allow this great injustice to be carried out upon these ancient Christians who were the world's first great foreign missionaries, and to whose Christian teaching and work China and India still testify.
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> The Armenians and Assyrians are now strangers in a strange land, their homes, schools, churches and their saintly dead are all left in the hands of the oppressor. The desolation of the church of Armenia in Turkey is complete, churches, monasteries and properties, along with all their valuable historical and sacred treasures, have been confiscated, and when not destroyed are given over to profane uses. Their cemeteries have been desecrated, with the result that the resting places of their beloved dead are becoming unknown. Echmiadzin, near Erivan (which is under the rule of Soviet Russia), for many centuries the religious centre of Armenians all over the world (their Westminster Abbey), and where the Bishops and the Catholics from the days of Thaddeus and the seventy disciples have been consecrated, is desolate. The Episcopal Palace of the Catholics has been confiscated and transformed into a Soviet office. This monastery, one of the oldest in the world, has been plundered, and its library, rich in rare and precious manuscripts, has been confiscated; part of the monastery has already been converted into barracks for Red Army soldiers. The Theological College of Echmiadzin, as well as the six seminaries in the different centres of the Erivan Republic, have all been closed.
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> To-day in Turkey alone historic monasteries, temples and sanctuaries, with 45 Episcopal Sees, have been destroyed. One thousand ministers of God—from Archbishops and Bishops to the humble village priest—have been massacred. To-day, Armenians and Assyrians, twelve years after the Great War, have lost faith in the promises which were made them, and see no prospect of their fulfilment. To-day they are refugees, outcasts, unwanted and scattered. They have ceased to appeal for justice, but with mute despair and because of their utter helplessness, they plead for the right to live and not die of slow starvation. Forgive me for a personal quotation made by one of their leaders at a public gathering in Syria: "You are a truer son than many of my nation's blood children. You know our land as we cannot know it, you love its cities which our eyes cannot look upon. You have suffered even bodily torture for its children. We cannot thank you, but we say, "Do not forsake us."

Captain Gracey concludes:

> As you have stood by me in the past and enabled me to be of help to them, I rely upon you to stand by me now, at one of the most critical periods in the chequered history of these suffering peoples.

Missionary Reunions.—Two inspiring gatherings in the direct interests of Foreign Missions have taken place at the Alliance House since our last issue. On December 15th the Reception-rooms were crowded (a few, we fear, failing to secure admittance) for the Reception to Bishop Taylor Smith, and to hear his lantern lecture on his journeys through Africa, accompanied by Mr. Ernest E. Shaw, of Wimbledon, who presided. The Bishop was at his best and his narrative was both lively and inspiring, illuminated by excellent pictures, one at least being unique in its representation of a Bishop enjoying aquatic exercise in mid-air!

On January 15th another interesting Reunion took place, called to welcome home

Mr. and Mrs. Ernest Weller, who for twenty years have been working in the province of Honan, China, and have twice been captured by brigands. The gathering throughout gave evidence of that true "oneness" of the Church of Christ which the Alliance expresses, and which, as the Chairman (Mr. H. M. Gooch) emphasised, is so beautifully evidenced by the spirit and outlook of the China Inland Mission. With some forty lantern pictures Mr. Weller spoke of his experiences in China, and of the fact that while some speak of China to-day as a land of darkness and difficulty it is in reality one of great opening to the Gospel of Christ and of opportunity for missionary work. Speaking of the educational question Mr. Weller referred to the prevalence of modern teachings in China, which, unless checked, might lead to atheism, adding that the China Inland Mission accepted no responsibility for schools where permission to teach the Bible and to further the Gospel of Christ, the first object of Christian Missions, was refused. The presence of Mr. D. E. Hoste, General Director of the C.I.M., was cordially referred to by the Chairman. Responding to the welcome extended to him, Mr. D. E. Hoste expressed his pleasure at being present, and referred to the importance of prayer, not only for China, but generally in these stirring times. Speaking of his own experience, Mr. Hoste mentioned that after attending a mission at Brighton in 1882 conducted by Mr. D. L. Moody, he soon after went to a meeting at which Bishop Huntington was present, and from which he was led to ask the question, "What can I do?" He learned that at least he could pray, and since then, although without knowing all the circumstances calling for prayer for specific mission fields, he had formed the habit of praying regularly and at least once a week for Uganda, for Africa, for South America, and other parts, and thus, having formed the habit of prayer he had become businesslike in the work of the Lord beyond his own immediate responsibilities to China. We cannot all preach, Mr. Hoste added, but we can all pray, using the words "hallowed be Thy Name," not "hallowed be my name." Rev. H. Elvet Lewis closed an inspiring meeting with prayer and the benediction.

On Thursday, February 12th, at 3 p.m., the Algiers Mission Band will be represented, and lantern pictures will be shown illustrative of the work of the Mission in North Africa. All who can be present are cordially invited.

Common Prayer.

"Ye also, helping together by Prayer.
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For the great uprising of Common Prayer during the Universal Week of Prayer, and for results, known and unknown.

For a more intense seeking after the Way of Renewal, and for intensified interest in World Evangelisation.

For a door of opportunity still wide open.

LET US PRAY—

For the elimination of denominational prejudices and a greater realisation of the fundamental unity of all who own Jesus as "Lord."

For a Christian solution of the present National difficulties, and for the raising up of more men and women leaders who believe that righteousness exalteth a nation.

That the difficulties in India may be settled on a Christian basis so as to ensure peace and tranquility.

For the preservation of Sunday as a National day of rest.

For all Christians in Russia, and that, if it please God, this year may see the coming in that country of religious freedom and the overthrow of the anti-God movement.

For a great Church awakening, and world-wide spiritual revival.

For the millions who have not yet been brought to realise what the death of Christ means for them, and the other millions who have never heard His Name.

For all minority Christians, especially those of Armenia and Assyria, and for all seeking their moral and spiritual welfare.

That agents and representatives of the Evangelical Alliance at home and abroad may be strengthened with might by the Holy Spirit in all endeavours to keep the unity of the Spirit, and to further the Gospel of Christ.

Prison Visitation in Estonia

Letter from Rev. ADAM PODIN

Kuja, Estonia.
January 15th, 1931.

To the General Secretary,
World's Evangelical Alliance.

Dear Brother in Christ,

You will excuse me for not having written to you before as your letter arrived here during the Xmas holidays. Just before Xmas I was very busy going from prison to prison and bringing the sweet news, "Jesus saves," in those dark and dreary places. Beside this I arranged the Week of Prayer so that every society and each church had the possibility to join the multitudes all over the world in Prayer. I believe this Week of Prayer has been one of the best that I have seen. I have been about preaching in three churches that were full of worshippers. The best thing has been seen that souls have been saved in each place. After some days I will have some statistics from the whole country and will let you know collectively. In my own church we had a full church every night, and when the Week was over we started another, and at present our Church is overcrowded and souls are saved every night. Similar news I hear from other places as well. Glory be to God!

When I look on the past year and consider the ways of the Lord's guidance, my heart is filled with adoration to Him. This year has been very blessed, and the Lord has used me and given me the grace to see wonderful things all along the way. When I started the past year in our church, where we had a Watch-night service, how dark seemed the future! I could do nothing better than trust the true Guide and leave everything in His hands. In my weakness He has been my strength, supporting me day by day. I have experienced in very real sense the truth of Isaiah 40, 31: "But they that wait upon the Lord shall renew their strength." This have I proved and found true, and can recommend to others in my age and circumstances. To Him be glory and honour, now and for ever.

As you have been praying for me and my work so all that I can do is to let you know how the Lord has led me. During the month of November I visited all the prisons on the Russian border.

The month of December was a very busy one, as I tried to bring the Gospel light in as many prisons as possible, and I mention three prison visits as they are still fresh before my spiritual eyes. On December 14th I entered one of our strongest prisons where the greatest offenders are kept. I had with me a singing choir of 17 young people. The choir sang very touchingly and some sang and cried at the same time. I have never seen such a picture before; this touched and softened the hardest hearts and when I started my work the field was very much softened. The Lord encouraged my young people and strengthened my faith so that more than twenty sinners under deep conviction took refuge under the Cross. Some days later I received letters of thanks from the greatest sinners telling me how they had found Jesus the same day and now in spite of prison life are still happy.

On December 21st I was called to preach the Xmas sermon in another prison. Arriving there I found not only about 150 prisoners, but a number of other people, including the Assistant Minister of Justice, who is supreme over all the prisons in Estonia. The Lord gave me grace to deliver my message to prisoners and others, as we are all sinners by nature.

Next morning I had to travel, to walk to a town near the Lettish border. On entering the prison, just stepping over the threshold I found a choir of sixty persons both men and women prisoners on their singers, and being led by the Prison Master himself. During the time of singing my heart was praising God for the wonderful changes wrought in 25 years' time. As I went in the pulpit (made especially for the evening) I said:—You have no idea what has been in my heart since you were singing. I was before the throne of God thanking Him for the changes that my eyes have seen. Twenty-five years ago I preached in this very room for the first time. My listeners were mostly all in chains, some even had their hands and feet in those cold irons. Now to-day you men and women are prisoners with the same crimes and offences, even women coming from another prison a mile away to join here in singing before this Xmas tree. I can say this is from God Who alone can effect this change. Do you know how this change has come? The Bloodthirsty Bolsheviks had invaded our country, the whole nation was in danger, before them went fear and behind them death and destruction. There was little hope of life, the best sons of Estonian parents arose, put their lives on the altar for freedom and Fatherland; they fought, died, and the victory became ours. Estonia became a free country that hates tyranny, chains were taken off from the prisoners, and humane laws given. So thanks to our great God, our Government, and the Director of all the prisons, who has permitted this, and thanks to your Prison Master who out of love has taught you these hymns. One thing more, do not use the blood-bought freedom in a wrong way, that would give occasion to sin, go and sin no more. After these preliminary remarks, I delivered my message for which they all were very thankful; I was glad to catch my train to reach home on Xmas eve.

So you will understand why I could not write you earlier. Please pass on my heartiest thanks to all that have prayed for me and my work, entrusted and sustained by God Himself. May the Lord bless each donor and recompense them a hundred-fold here and again above. My health has been much better than last year. Wishing you and all the friends of the Alliance A Blessed New Year. Yours very thankfully,

ADAM PODIN.

The Universal Week of Prayer, 1931

Early Reports from Home and Foreign Centres

ATHERSTONE, WARWICKSHIRE

We have had quite a good time again in our united meetings for prayer. There has been much appreciation on the part of those attending, and we feel more blessings will follow. We have used them mainly in the Wesleyan, Congregational, Methodist Hall and Salvation Army Hall, and as it has been practically the same people attending at each place we only took an offering at the closing meeting. At this meeting the Vicar gave a short address. "I am pleased to say there was but "oneness in Christ" there, every denomination in the town amongst the B.C.'s was represented. I have pleasure in enclosing the full amount of the offering taken.

BAGHDAD, MESOPOTAMIA

The Evangelical groups here have this year again shared in the Week of Prayer with blessing. There is the Assyrian, of refugee origin from Urumia and neighbourhood, the largest body, whose meeting averaged 200. Their pastor reports good interest. The native Arabic group is hardly organised as a church, although I hold services for them regularly. During the Week an average of 40 attended the meetings. The third group is that of Turkish speaking Armenians, refugees also, living in a camp on the edge of the town. They are poor in this world's goods, but rich in faith, and they are continuing their meetings this week also.

BRIDGEND, S. WALES

I write to report on the Week of Prayer in our village. We have had the best meetings and most splendid spirit of true Christian Unity that we have ever had. The Rev. G. Scott, Rector, joined with me most heartily. On the first Sunday evening we had a united meeting in the Parochial Hall. We both addressed it. There was a large attendance. Each week day ministers of the Methodist, Presbyterian, and Church of Ireland joined with me, and on the second Sunday evening we had another united meeting, largely attended, with deep impressions on the subject of "What is Revival?"

BERLIN, GERMANY

A circular letter and a copy of the universal programme was sent to 200 Christian workers, and the programme with a special letter was sent to 250 pastors in Berlin. Our Consistory has recommended to all the eight superintendents of the Churches the observance of the Week of Prayer, and that they encourage the cause. The week was observed in 80 different places in Berlin, including meetings in the Lutheran Church, Methodist Church, Free Churches, Evangelischer Gemeinschaft, Baptist Church, also the Salvation Army, City Mission, and the Christian Endeavour Societies. Many expressions of thankfulness and appreciation of the Week have been received, one pastor writing that the topics for prayer were evidently written under the inspiration of the Holy Spirit.

BLAKENEY, SUFFOLK

The meetings were well attended, fully representative of the various Churches. The Rector, the Baptist Minister, and Salvation Officer gave their whole loyalty to the support of the gatherings, and their addresses contributed largely to the success of the meetings. Many testified to blessings received, and doubtless the week will be an occasion of Christian expansion and strengthening of the prayer spirit.

BOURNE HEATH, WORCESTERSHIRE

The observance of the Week of Prayer has again proved a great blessing to us as churches and to Evesham. The meetings were well attended, and a very fine spirit prevailed throughout the week, with the result that we have decided to hold a united prayer meeting every week.

BOSCOMBE, HANTS

You will be glad to have we had good meetings on successive evenings in the following places of worship, Baptist, Congregational, Wesleyan, Salvation Army, Emmanuel Hall, and St. John's Church Hall. They were indeed times of refreshing, and the faithfulness of the Divine promise was realised, "Wheresoever two or three are met in My Name, there am I in the midst." A new and very successful feature was introduced this year, viz., a united Women Meeting held at St. John's Hall on Sunday evening at 8 p.m., after the regular Church services, when earnest and inspiring addresses were given by the Vicar and the Wesleyan Methodist Minister. The meetings cannot fail to exert a good and, I trust, lasting influence.

CHARMOUTH, DORSET

We have had a good time, though owing to bad weather and sickness not so many present as usual. We had representatives from nine parishes—Burton Bradstock, Bridport, Whitechurch, Brinscombe, Monkton Wyld, Wootton, Uplyme, Lyme Regis, and Charmouth, including four of the parish Clergy. So we praise God and take courage.

CHELTENHAM

The meetings were well attended, the numbers being considerably greater than in the past few years, except on two occasions when we had bad days. There was a delightful spirit all through the Week, the Church of England Clergy and Free Church Ministers co-operated cordially. The Chairmen were Church of England and Free Church alternately, and so were the speakers. We all felt that the meetings were helpful, and that they emphasised our "oneness in Christ Jesus."

CLEVEDON, SOMERSET

The series of meetings have been encouraging and evidently greater warmth was shown by those who attended, many taking part in prayer than formerly. We pray that good blessing may be received in other places also, so that the intercession of the Saviour's Kingdom will be more marked this year.

COLON, PANAMA REPUBLIC

I am happy to report that the Universal Week of Prayer was successfully observed in the City of Colon and also at New Providence, a West Indian colony, about twelve miles from Colon, and in the interior. At New Providence the meetings were arranged and carried through by the lay members of the visiting chaplain residing in the colony. I visited the place on Thursday last, and was told that the meetings were well attended, and that the congregations of the Baptist, Church of God, and Wesleyan Methodist Churches were joining heartily in all the meetings. That is, in brief, a great blessing, for we not only had a United Prayer, but United Witnessing as well. The same thing obtained in Colon. The arrangements were very largely similar. The meetings were all very largely attended, the spirit of prayer prevailing, and the Name of our Lord was glorified. I have great pleasure in enclosing £5 10s., being collections taken at the meetings in all of the Missionary work of the Alliance.

COWES, ISLE OF WIGHT

We had a very blessed time during the Week of Prayer, and very good attendance, beyond our expectations, and some of the nights were a real test—thick fog and frost. We are very grateful for all your kind help.

CREWKERNE, SOM.

The weather was all against good attendances, but we had good meetings, and there was a better spirit of prayer than last year. We most sincerely hope great blessing will follow the meetings held throughout the world.

DUNDRUM, BELFAST

In connection with the Universal Week of Prayer Kilmegan Parish Church united with the two neighbouring Presbyterian Churches, Clough and Castlewellan. Prayer meetings were held in Clough Presbyterian Lecture Hall on Monday and Tuesday. On Wednesday and Thursday the meetings were continued in Castlewellan Presbyterian Lecture Hall, and the two closing meetings were held in Dundrum Parochial Hall (Kilmegan Parish). All meetings were well attended, and a beautiful spirit of unity was manifested. It was evident that much interest was aroused, and a deep impression made by the earnest prayers that were offered up by the members of the audience.

DURSLEY, GLOS.

We had four united meetings, and on the whole they were better attended than in recent years. On the second Sunday in January we held (as usual) a United Communion Service, at which there was an exceptionally good attendance, as we felt it was worth while arranging the meetings.

EDINBURGH

It gives me pleasure to forward the enclosed cheque for £5 as a Thankoffering to the Evangelical Alliance. We had good attendances and a fine spirit of prayer. The missionary meeting was very good with a large attendance and earnest prevailing prayer. Surely great blessing will come to the Church this year through this Universal Week of Prayer.

EXMOUTH, SOUTH DEVON.

Under the auspices of the World's Evangelical Alliance the annual Universal Week of Prayer was duly observed by the United Free Churches of the Exmouth district. These annual gatherings are keenly anticipated by God's own people in the town and district, some come a long distance to attend. The attendances have been large throughout the Week. The prayers have been of a united character, full of power and to the point. On Sunday, January 11th, an interchange of pulpits took place, and this was followed by a United Communion Service at which a large number of Christians joined, and we had a great time.

FLORENCE, ITALY

The meetings of the first week of the year, as usually, have been blessed and well attended in spite of the cold weather. It was a joy to think that all over the world the same prayers were offered to the Almighty God and Saviour on so many important subjects. All the English copies of the programme that you send to Florence are used.

FRINTON-ON-SEA

There has been a decided advance in interest, and three of the meetings were packed out. For the first time the Brethren joined with the other religious bodies. We trust that the Week of Prayer will result in a big forward movement.

HATHERLEIGH, DEVON

A very real spirit of devotion and earnest entreaty characterised the meetings in this town during the Week of Prayer organised by the World's Evangelical Alliance. The various religious denominations here are happily in accord, and joined wholeheartedly in the general intercessions on behalf of the world's pressing needs at this time. The meetings, which were well attended, were conducted on the lines suggested, and the subjects taken those outlined on the general programme drawn up by the Alliance. It was with feelings of reverence and awe that many who attended the meetings realised that they were dwelling upon the same theme, and offering the same petitions in concert with many thousands of others who had met under similar circumstances in every part of the world.

HORSHAM, SUSSEX

I am pleased to be able to report that the meetings were again well attended and of an inspiring nature. For the first time one of the meetings was held in Houghton Parish Church, conducted by Canon Houlton. Other meetings were held at the Wesleyan, Primitive Methodist, Congregational and

Baptist Churches, and the Salvation Army Hall. The Free Church Ministers of the town exchanged pulpits on the Sunday evening, January 11th, and a United Communion Service was held at the Baptist Church.

ROSE, HELTON MOWBRAY

I have pleasure in enclosing cheque for £1 5s., being the amount of retiring collections, less expenses. The Week of Prayer was hitherto unknown in this village, but representatives of the Free Church readily fell in with an invitation to co-operate in the observance. From Monday to Wednesday the place of prayer was the Parish Church; from Thursday to Saturday the Baptist Schoolroom. The members of both congregations attended in about equal numbers throughout, several not missing once. I estimate the number present per day at fifty to sixty. A happy spirit of unity and fellowship marked the meetings, and I feel sure that the observance of the Week in future years will be expected and looked forward to.

ILFRACOMBE

Ten services were held in the Town Hall, Ilfracombe, morning and evening, during the Week of Prayer. There was an average attendance of about forty-six, which is more encouraging than in some past years. The meetings were presided over by ten Ministers of the Gospel, and the interest taken was considerable. The prayers were simple, believing and inspiring, and effective of good to those who heard them. The meetings were well worth while and the Holy Spirit was evidently present.

JERSEY, CHANNEL ISLANDS

Leaflets had been distributed in fifteen churches, Anglican and Nonconformist, in St. Helier, and most of the ministers of the Free Churches and several Anglican Clergy took part. The morning services were not largely attended, the congregations being between 35 to 50 each morning. The services were conducted on lines indicated in the leaflets, and were most helpful in deepening the spiritual life of those present, and enlarging the scope of prayer to take in the manifold needs of our age. The brief addresses given each day, based on the subjects suggested in the leaflets, were of the finest order and were greatly appreciated. The meeting on the Wednesday evening was a great inspiration. Some three hundred people were present, and the gathering was characterised by a fine enthusiasm and gracious spiritual influence.

KORTCHA, ALBANIA

We mailed out some 800 copies of the Albanian translation of the Week of Prayer topics to both Orthodox and Mohammedans, and gave out the remainder. Next year we must print more. There seems no way to get a union meeting, but our services were well attended, and we felt the Holy Spirit was here. We must continue to pray and work. There are a good many Albanians who are facing towards the light of the Gospel of Christ as upheld in our Evangelical and Scriptural witness.

LAPFORD, DEVON

I have pleasure in enclosing postal order for 11s., being amount collected, over and above expenses, at our meetings held during the Week of Prayer. I am more pleased because so far as I can find out, no such meetings have ever been held in this village before. Happily I found the Rector fully in sympathy with my suggestion of united meetings, and we arranged for two such gatherings. The attendance was quite satisfactory for a new venture, and representative of all Christians in the place. I have no doubt that another year we might try more meetings and gain a larger audience.

LONGSIGHT, MANCHESTER

We had some good meetings in our district as per enclosed programme, but it is regrettable that as a whole the Churches round here do not put prayer first. However, we have some of us joined the "others" in various parts of the world, and believe that God will answer Prayer. I enclose our offerings amounting to £1 9s. 5d.

MALVERN

We have had encouraging gatherings for prayer this year. I enclose one of our programmes to show the list of Ministers who took part. The meetings were better attended than they have been the last few years, and prayers were earnest and spontaneous. I am sure we can look forward to this new year in a spirit of hope after such a wave of prayer. We liked the programme very much, also the call to prayer on the front page.

MARKET DRAYTON, SALOP

The Week of Prayer was observed in Market Drayton and, in spite of the very bad weather which prevailed throughout the week, the attendances were good both at afternoon and evening meetings. Eight meetings were held, each one in a different place. Two Anglican Churches and the Salvation Army joined with the five Free Churches of the town. The meetings were most inspiring throughout.

MELTHAM, Nr. HUDDERSFIELD

Regarding the Universal Week of Prayer, we arranged one united meeting in Meltham. The vicar, Canon Barter, presided, and all of the local clergy and ministers took part. It was felt by all to be a very successful meeting. It was the first of its kind to be held in Meltham, and we felt that the experiment had been well worth while. Other meetings were also held during the Week at the various churches, and one of them was also to some extent united, for at Wilshaw the Vicar presided and the Wesleyan Minister gave the address. The venture has been of considerable value as a witness. Meltham has seen that Christians of all denominations can pray together, and we are grateful to the World's Evangelical Alliance for giving us the lead.

MOSSLEY HILL, LIVERPOOL

Apparently no united effort has been made previously, and pressure of other events left little time for adequate preparation for a novelty. The extremely bad weather, thick fog and heavy frost, was also against large attendances. However,

there were 50 or more present each evening, about 80 on Wednesday, and the ministers concerned look forward to better things next year, being encouraged by the response in the circumstances.

NANCHANG, CHINA

We have had united meetings daily since Sunday, January 4th, meeting in the different Mission Churches in this big city. The Chinese leaders in the Churches arranged the meetings and issued a programme in Chinese showing the time and place of the meetings each day, and asking the local leaders in the Church where the meeting is to arrange for the leading of the meeting, and suggesting that apart from a few words on the selected Scriptures, the time should be given to prayer. As a sample of these meetings let me tell of one of them. Some thirty gathered at 3 P.M. The weather was wet and cold, which told against large numbers coming. The Scriptures chosen by you were read, after an opening hymn ("Break Thou the Bread of Life") and prayer. Then two verses of another hymn were sung, and the suggestions for Thanksgiving read and briefly explained. Three led in prayer. Then, the words as to Prayer, and five prayers followed. The hour soon passed, and we were refreshed and heartened for these more difficult days in China. After the meeting the visitors from other Missions were invited to a cup of tea with sweetmeats, and a chat together.

NAPLES, ITALY

I have the pleasure and privilege of enclosing cheque for £2 as a contribution from the Evangelical Churches in Naples. We have had as usual our Week of Prayer, and feel humbly grateful to the Lord for such a blessed season of petitions and answers. Evening after evening a great many brethren have met together to meet the Lord and marvel again at the fulness and perfection of His abounding Grace and Love. May our common Lord and Saviour Jesus Christ bless and further all your work, and the work of the Alliance for His Kingdom.

NEWCASTLE-ON-TYNE

In connection with the World's Evangelical Alliance Universal Week of Prayer united services were held in the Church of Scotland, Sandyford Road, Newcastle, every evening from Monday, January 5th, to Friday, January 9th inclusive. The Chairman and Speakers were representatives of the Church of Scotland, Church of England, United Methodist Church, and the Brethren, and the average attendance was 60. The purpose of the Alliance and its international unity as to Churches, faith and spirit, were emphasised. The addresses dealt, generally speaking, with the necessity for Renewal.

PHILIPPOPOLIS, BULGARIA

You will be glad to know that here in this city we had excellent meetings during the Week of Prayer well attended, and with a good spirit of prayer manifest. Of course we followed the suggestions for the week as sent out by the World's Evangelical Alliance.

PONTEFRACT, YORKS

I have pleasure in letting you know that the Week of Prayer has this year been conducted successfully, and that it has been marked with a greater sincerity, earnestness and zeal than in years gone by, and a great hope has been felt that our Faith will triumph in the near future and that we are on the threshold of a Christian people of a great revival. If the spirit that has prevailed here is maintained here and by Christians throughout the world, this cannot but be so. I enclose a leaflet giving local arrangements. In former years we have confined our meetings to Pontefract, but this year, as you will see, we have been able to arrange for united meetings of the various denominations in the other areas of our district, and they have been well supported, and have been, perhaps, the most inspiring. Further, whereas in times past we have only arranged for a United Communion Service on the last Sunday, among the Churches of Pontefract, on the evening when there has been a general exchange of pulpits throughout the district, this year additional United Communion Services were held in Ackworth, North Featherstone, and South Featherstone. Local arrangements this year prevented this being extended to Knottingley, Ferrybridge and Brotherton, but we hope that another year will see these included.

PORT SAID, EGYPT

In accordance with our usual practice in years gone by, the meetings in connection with the Week of Prayer were held in a room kindly lent by the British and Foreign Bible Society, with the exception of that on Tuesday evening, which was held in the Church of the Epiphany, as the night corresponded with the Dedication Festival of that Church. There were, on the whole, good attendances, and there was a true spirit of devotion and prayer manifested. The speakers during the week were Rev. E. W. G. Hudgell (Bible Society), Canon F. F. Johnston (Church of the Epiphany), Lieut.-Com. V. L. Trumper, R.N.R., Mr. Leslie Hooper (Bible Society) and Mrs. C. L. Berry (Swedish Mission and Orphanage).

RIESI, SICILY

Our Church observed the prayer meetings during the first week of this new year. We had an average attendance of about 50 people. Our Church has 130 members. All the meetings have been abundantly blessed. We felt the presence of our Lord, and we have been in communion with all the Church of Christ in the World.

ST. BURYAN, CORNWALL

Throughout the first complete week of this year St. Buryan held its first observance of the Universal Week of Prayer. Of the churches in St. Buryan both the Nonconformist bodies accepted the invitation to co-operate, the meetings being held at 7 o'clock each week-night alternately in the Wesleyan and United Methodist Chapels. The attendances were, under the circumstances, quite encouraging for this remote corner and averaged 23 persons, of whom an average of 10 took part in the programme of prayer on world topics concerning evangelisation. The gatherings ended on Sunday, January 11th, when a united service was held in the

Wesleyan Chapel and conducted by the Minister, a short address being given by Rev. O. R. Walley. This service was attended by 40 persons, of whom 24 remained to partake of the Lord's supper afterwards.

ST. MICHAEL, BARBADOS

I have pleasure in sending you a report of the Week of Prayer observed here. Meetings were organised in James Street and Bethel Wesleyan Circuits, and Endeavour Mission Church from Monday to Thursday. Local conditions made it impossible for us to continue beyond Thursday. In all, over thirty meetings were held in the various Churches and generally speaking there was a good attendance. On Thursday evening a United Meeting was held at James Street, and was largely attended by members from five different Churches. It was a fine night and I wish you could have been with us. I have pleasure in enclosing cover posted, being balance of the Thanksgiving offering at the United Meeting.

SEATON, S. DEVON

We have had particularly successful meetings here this year in connection with the Week of Prayer. Last year I organised the Week of Prayer for the first time in Seaton, and repeated it this year, making all arrangements. I am most gratified at the results and feel that very good work has been done in this neighbourhood. I hope and pray by God's blessing that good success may attend all your efforts in days such as the present.

SEOUL, KOREA.

The series of prayer-services held during this Week have been among the very best that I have known. The attendances have been excellent and a spirit of earnestness and of deep interest in the various subjects provided for each day has been very marked. The year the editor, Dr. Hardie, of our Korean weekly paper "The Christian Messenger" has printed several successive articles dealing with preparation for the Week of Prayer, emphasising its value and a careful and thoughtful following of the suggestions contained in the booklet that has been circulated. We have reason to think that the Korean churches have widely observed the daily prayer meetings in villages and towns throughout the land, but more definite news will not be coming in yet awhile.

SHEFFIELD

This is just to report that we arranged special Prayer Meetings during the Week of Prayer, having a different Chairman each evening. We did not cancel the ordinary gatherings, but still had very good attendances on most of the evenings, and a very helpful time indeed. We intend to repeat the gatherings each year, we trust with even greater success. Great blessing was experienced, and we felt we were at "the centre of things."

STAMFORD

For the first time the Week of Prayer has been observed in Stamford. Each evening throughout the week a meeting has been held, and the attendances have far exceeded the hopes of the promoters. For this, and for the spirit of unity which has prevailed, we are deeply thankful. The clergy of the Church of England and the Ministers of the Nonconformist Bodies have warmly entered into the movement. It is our desire to make the observance of the Week of Prayer a prominent annual feature among the Stamford Church forces, and we are looking for an increase of spiritual power in answer to united prayer.

TEIGNMOUTH, DEVON

The meetings were well attended, and a quiet but real enthusiasm grew with each succeeding evening. The effort to get to as many of the meetings as possible was amply repaid by the blessings received. The judgment of a number of friends is that this was the best series yet known. I enclose cheque for £1 10s. 11d., representing the balance of collections after paying expenses.

TETBURY, GLOS.

We are deeply grateful to the World's Evangelical Alliance for calling us together and for the splendid programme of subjects for prayer. You are doing a splendid work for Russia. God's blessing be upon your work.

TIENTSIN, N. CHINA

The Tientsin Missionary Association assumed responsibility for arranging for the Week of Prayer, and had the hearty co-operation of the Pastor of Union Church and the Incumbent of All Saints' Church, who led the meeting on Monday. The meetings were held in the Hall of the Union Church. The meeting on Wednesday was led by Rev. H. S. Matthews of the American Board Mission, and on Friday by Rev. C. H. S. Longman of the London Missionary Society. The sense of fellowship between different denominations and Missions was very manifest.

VICTORIA, B.C., CANADA

The meetings held in this city are probably the last in the circle of prayer, from its far western location. The programmes of the Evangelical Alliance have been circulated, with local intelligence, and have been closely adhered to with many comments on their usefulness. The afternoon meetings, though necessarily smaller than those in the evenings, have increased in attendance each day and have been characterised by great fervour. The evening meetings were well attended, and the messages from the speakers were helpful and timely. On the first Sunday in the year a Civic Service was held in the Metropolitan United Church (where the evening prayer meetings were held), addressed by Rt. Rev. Bishop Schofield, and attended by the Lieut.-Governor of the Province, the Military and Naval Officers, and the Mayor and Corporation of the City; a fitting recognition of the unity of the Church and of the need of Divine blessing on the affairs of City and Province.

WATTS NAVAL TRAINING SCHOOL (Dr. Barnardo's Homes), ELMHAM

We were able to follow the subjects of the Week of Prayer last Week at our daily Morning Prayers. The whole School assembled, and after reading a few verses, we remembered the day's topic in prayer led by myself. In this way about 300 people, Staff and Boys, united in prayer. May God be enabled to do mighty things as a result of this Week of Prayer.

The Way of Renewal

The New Year Gathering at Kingsway Hall

Our readers everywhere will wish to hear the addresses given at the New Year Gathering in Kingsway Hall on Wednesday evening, January 7th, and we present them with confidence that they will help the great purpose of the meeting—to impress the need of Renewal, and to point the Way. Multitudes are expectant, looking here and there for guidance and leadership concerning Reunion, a matter of profound importance to the present confused state of the Churches. True to its principles and in the spirit of Truth and Love which it seeks to infuse, the World's Evangelical Alliance points to the fact that true Reunion can only come about through recognition of the fact that the true Church of Christ is already one, constituted out "of all nations, and kindreds, and people, and tongues," by those who can say, "Salvation to our God which sitteth upon the throne, and unto the Lamb." To manifest this unity is one great purpose and aim of the Evangelical Alliance. As the programme emphasised, never in the history of the world was spiritual Fellowship in high purpose more necessary than to-day, for, while there is a wide diffusion of the spirit of Christianity, there are, even in lands where the Gospel has long been preached, millions who have never been brought to realise what the death of Christ means for them, and, in other lands, there are millions who have never even heard His Name. Why can we not unite and reunite on this basis and outlook, and thus ensure a tremendous and united push in world evangelisation with the corresponding fulfilment of God's promise to pour out a blessing "that there shall not be room enough to receive it"? Why not put first things first, and allow the others to fall into their place, for the best minds in all the Evangelical Churches are aware that the present outlook on Church Unity can only result in failure—and perhaps at the expense of that which is vital to Christianity in its Evangelical interpretation and setting. To endeavour to voice this ideal and call to unity was the primary object of the Kingsway Hall meeting. It commenced with fervent prayers, led by Rev. the Hon. W. Talbot Rice, Rev. J. Chalmers Lyon and Rev. B. W. Isaac. Its high spiritual note was maintained in the delightful and impressive singing of Mr. Roy Henderson, closing with Myles B. Foster's beautiful setting of "O for a closer walk with God." The meeting altogether was one from which great issues may spring to the Church as a whole. We hope as the addresses are read they will be the subject of prayer, and prayer for that Renewal which can only come from above, and then only through the channel of the Holy Spirit, the Way of Renewal through which God can, as in earlier days of Christianity, bless His Church and through His Church the World.

Address by the Chairman, Mr. A. LINDSAY GLEGG

The theme for this evening is "The Way of Renewal," and I feel that we are greatly indebted to the World's Evangelical Alliance for having called us together to discuss such a wonderful theme in such an hour of need and crisis. I feel we owe the Alliance a great debt of gratitude for the clarion call they have sent out all over the Church of God, bidding us get together for prayer and for consecration, in view of the needs of the present hour. There are unrest and difficulty on every hand. The heathen population, as we have been reminded, is growing and increasing out of all proportion to the converts to Christianity, and with the unrest and difficulties at home and abroad, surely there has hardly been a day within our memory when we ought to be more than ever driven to our knees. The way of renewal, the way of revival—how great is the need! Here we are gathered on, I suppose, one of the most awkward days in the whole year.

I venture to congratulate Mr. Martyn Gooch on his audacity, on his venturesomeness in calling a meeting so early in January. This gathering is justified as a venture of faith, when our churches and so many of our friends are busy in a great number of New Year activities. Yet so great is the need, and so deeply is it rivested in our hearts, that the response of this gathering only shows how we feel we ought to be getting together to talk this thing over and pray it over in the presence of one with another.

The way of renewal. May I say just a few simple words by way of introduction? I think we want to get our vision clear. I was in my car the other day, and snow and sleet began to fall, and as a result the wind-screen lost its transparency and I had to pull up on the right side and get out and clean the wind-screen before I could proceed farther. It would have been disastrous to go on my way with my vision not clear. I think sometimes we want to pull up on the right side and get our vision clear, see things clearly. Let us understand what God would have us do, let us look round the world, let us look into our own hearts, let us look into the life of our churches, let us ask God to give us a vision that will send us forth in the power of His Holy Spirit to do His Holy Will.

May I suggest two things that we want, again and again, to remind ourselves of. The first is in words of our Lord Himself, very simple and yet very drastic words—"Without Me ye can do nothing." Then the equally amazing words of the apostle Paul, "I can do all things through Christ, which strengtheneth me." It is difficult to say which of these phrases is the more remarkable or the more drastic. If the Lord had said, "Without Me you cannot really do your best," we would be inclined to agree. If He had said, "Without Me you will never attain to the highest life, a truly effective life; without Me you cannot do your hundred per cent. efficiency work for the kingdom," we would be inclined to agree. But the Lord said, "Without Me ye can do nothing," and the Lord meant every word He said. It is a revolutionary statement to make, is not it? Here we are, with all our organisation, with all the machinery within the Church and without, and the Lord's word comes down, "Without Me ye can do nothing." Well, let that sink into our hearts, let us take time to realise it.

It is like that other drastic word of our Lord, Who said, "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." People try to tone down the Lord's word. They say the needle's eye was a little gate on the way to Jerusalem, and if a camel tried to get through, it would have to get on its nose, and its burden would have to be removed from its back, and then it might get through. That makes a nice illustration, perhaps, but I am afraid it is not true, because there was no such gate in the time of our Lord. Our Lord simply meant what He said, and, as some facetious person has remarked, you can only get the needle dissolved by a chemical in a hypodermic syringe and make it nothing. That is, we have got to be nothing ourselves and realise that He is everything. In all our organisation the way of unity, the way of fellowship must be Christ's way, because He has got to be everything, He has got to be in the centre of everything. The apostle said, "I can do all things through Christ which strengtheneth me." You notice how Christ is in the centre of that text. "I," "me," and "Christ" in the centre. Christ is to be in the centre of our Church life, of our organisations, of all our life and service. When He is given the central place in our hearts—that is the way of renewal. "Christ in you, the hope of glory"; and we can look out upon this world with a glad, triumphant note and exclaim, "I can do all things through Christ," Christ in the centre, Christ mastering the heart and life, Christ governing, ruling, guiding, empowering, blessing. "Christ in you"; "All things." We want individually to get there, in order that the Church collectively may get there, too.

To give you a simple illustration. Here is a saw-mill with the latest machinery, everything up to date. All the modern methods have been installed. There are the logs of wood to be cut, shaped and stacked. There is everything complete; the organisation is splendid, leaving nothing to be desired. And yet there is no work being done with all that organisation and outlay of capital. You say, "The men have not come yet." No, but here they come, and the foreman says, "Now, men, get to work." One man is pulling round a wheel for all he

is worth. Two men have got hold of pulleys and are pulling them, and the machinery is simply just jogging round. You say, "What a lot of effort and energy; they must be doing the work." Look at those logs of wood. There is not one of them that has been cut, or shaped, or stacked. But look at the organisation, look at the effort, look at those men straining, struggling, perspiring, their muscles standing out as they bend to the work. But, my friends, the work is not done that way. "Without Me ye can do nothing."

The managing director comes in and says, "Touch the button there, open the sluice-gates and let the floods in." A man touches that button and the great sluice-gates are open and the floods of water come in. Hear them gushing in, listen to the turbine as it begins to hum. Round it goes. A dynamo has started. Hear the motors going. Look at the machinery in action, look at the logs going forward to be cut, shaped and stacked. What are the men doing? There is one man standing by and doing nothing else but moving a lever. Another man has got a little can and is lubricating the machinery. Is that all? Yes, and the work is being done.

Is not that the secret? Open the sluice-gates of your heart and my heart to the incoming of the Spirit of Christ, God's Holy Spirit, and when He comes to indwell us we may go out revived, renewed to do His work, not with so much effort and strain and worry and struggle, but with the very peace of God in our faces and the very power of God in our hearts and lives. We can be harnessed up to the hilt with prayer, and by obedience to faith, and then our service becomes acceptable and fruitful. If all of us within our churches would just open the sluice-gates of all of our organisations so that the Holy Spirit could come in power and use them, the world would feel that the impress of the Church of God as never before. It is not the things we have, not the equipment we possess; it is the power of God behind it that does the work. With these electric lights here it does not matter what current is available if there is no voltage to send the current through the film. If the voltage drops the light is going to be dimmed; if the voltage drops very much the light is going out altogether. The Church of God needs not organisation and equipment and effort; it needs the very Spirit of Christ to indwell God's people and master them, and send them out to witness to the saving grace of our Lord.

We believe God has gathered us together to-night. Our hearts are full of joy and enthusiasm and encouragement, because He has cleared our vision to see the secret of success. He has shown us through His Word how we may go out under the impress of Christ's Spirit, and in all humility, and yet with noble, courageous faith, say, "I can do all things through Christ, which strengtheneth me." May God send us forth thus to do His will.

Address by Dr. W. Y. FULLERTON

Twice already—on the first day of this year, and on the first Sunday morning of this year—I have been permitted to offer two different congregations a motto for the year. I venture to offer it again to this company. It is taken from the Epistle to Timothy, and the words are, "We trust in the living God." The whole verse says: "We serve and we strive because we trust in the living God, Who is the Saviour of all men, specially of those that believe." He does some things for all men, and He does all things for some men.

There are three possible attitudes we can have if we recognise that God is the living God, that He is not a dead god of the past to be ignored, not an impassive spectator of the game of life, not a blind Samson grinding in a prison-house, setting in laws of whose ultimate outcome he knows nothing and cares nothing. He is the living God, our God. Happy are we if we trust every day of this year in the living God! There are, I say, three possible attitudes. The first is to oppose Him; the next to just patronise Him; and the third to desire Him with all our hearts. I might offer you a text of Scripture for each of these. There is a great nation to-day that officially is opposing God. It is one of the most terrible

symptoms of the time, that a whole people can proclaim themselves as anti-God. For that attitude there is this New Testament word: "It is a fearful thing to fall into the hands of the living God." For those who merely acknowledge God and pass on—I think they ought to bear in mind that exhortation in the Epistle to the Hebrews: "Take heed, lest there be in any of you an evil heart of unbelief in departing from the living God." But for the rest of us, those of you who are here to-night—we can join with the Psalmist and say, "Our heart and flesh cry out for the living God." When in the olden days the truth of any assertion was meant to be carried home to people, the asseveration generally used was, "As the Lord liveth." In this year 1931 it is interesting to know that that expression occurs just 31 times in the Bible.

In the history of the Church there are times of renewal, times when the Lord manifests Himself, times when He seems near to us. Often "He hides Himself so wondrously as if there were no God." It is good for us to remember that there have been in the past, times of renewal. Even in my short life-time I can look back on two great times, of one of which I was unconscious, though it happened in 1859-60. If any of you know the history of that time, you know how a revival, starting in America, and coming over to this country, spread like wildfire. '59 was a year of renewal.

The man who led me to Christ was one of a band away up in the North of Scotland, gathered together by the Duchess of Gordon. There were some worthy, brave souls among them — Dr. Williamson, my friend John More, a Presbyterian minister at Cheltenham, Duncan Matheson, and others. One day they went to a village named Rhynie, in Aberdeenshire, to preach in the fair time. A platform had been erected and they got up to preach; but nobody came to hear them. Then they saw that they must get to prayer, and they went over to the Church manse to intercede for help. As they prayed, suddenly there was a commotion outside. They looked out and there was a crowd round the platform. Their prayers were suddenly answered in a remarkable and simple way—the simpler the method, the more remarkable. The coachman of the Duchess of Gordon, who had driven them there, after putting his horses up, came down to hear the preaching. Seeing there was none, he felt impelled to get on the platform and preach himself, and the people who would not listen to black-coated preachers listened to the man in livery. The crowd being gathered the preachers came out to preach, and in the evening the Free Church was crowded with inquirers. That is a great story of what prayer can do in the way of renewal. And prayer avails even to-day, even in the most difficult circumstances.

In that manse that day there was a boy named Mackay, the son of the minister, and he is known to the world as Mackay of Uganda. It was amongst such scenes that he was nurtured, and in Uganda they had a year of renewal in 1893, in the midst of which he must have felt very much at home.

We ourselves had a year of renewal in 1870. Even such a sober witness as Hort wrote to Westcott after a service in the University Chapel at Cambridge: "Assuredly the springs of life are breaking forth anew."

I believe that in this year 1931 we might say the same. There are signs round about us that the springs of life are breaking forth anew.

It must always be by the Spirit of God that we have renewal. We may have sought renewal in other ways, but only in this way may we hope for a great wide-spread movement. For the last ten years we have been trying, some of us, earnestly and hopefully —I am sure Mr. Chavasse will bear witness to this—he and I have both been sharing in the effort to draw the Church into one united whole. Now we have abandoned that for the time being. But we are already one if we would realise it; we are already one in the Spirit of Unity. It is by the Spirit that we can prevail, and the Spirit of God is with us.

I am not one of those who think that the young people of the present time are any worse than the young people of other times. They are different; we admit that. I was cured of any pessimism about young people when years ago I learned that Dr. Hilprecht, in Nippur, in Babylonia, had dug up a tablet inscribed before the time of Abraham, lamenting that the young people of that day were not nearly so good as the young people of former days; and they have been getting worse ever since according to the repeated estimates of dismal people; but I do not think the young people of this generation

are any worse than the young people of Abraham's generation. They are different, and the very frivolity of the time often covers a deep longing of heart, and the hollowness of life is leading them to search for reality. The answer will come not as the result of any argument of ours, but when the Spirit of God is largely poured out among us.

The Spirit of God is with us. The promise of Christ is fulfilled, the Spirit of God has been given. I know it is more difficult for you and me to think of the Spirit than to think of the Father and the Son. We are Trinitarians—we believe in the Father, Son and Holy Spirit. We know what the Father is; we relate our thought to our knowledge of Fatherhood. We know what the Son is, and we know that in the life of the Lord Jesus Christ we see the Son as God. But when we come to the Spirit—especially as we have spoken of the Spirit as the Holy Ghost, the thought is ghostly, impalpable, difficult to realise. To grasp the truth think of what Jesus Himself said when about to leave His disciples, "I will send you another Comforter." He did not explain to them the word which he used—Paraclete. But our Lord said, "He is another, he is like Me." If we think of what the Lord Jesus was to His disciples, then the Spirit of God is that to you and me. He is another Paraclete. The word is used three times in the Gospel, and once again in the Epistle of John. There it is not translated Comforter, but Advocate. Christ is our Paraclete in glory, the Spirit is our Paraclete on earth.

Christ is our Advocate on high,
Thou art our Advocate within;
Oh, plead the Truth and make reply
To every argument of Sin!

He is here among us; He has never been removed. Your hearts must have been stirred with the pathos of that song which Mr. Roy Henderson has just sung to us, especially that part where the plea came, "Take not Thy Holy Spirit from us." It is a prayer that we might be guarded from disaster. But you need never fear that the Holy Spirit will be taken from you, if so be you have received Him from the Lord Jesus, for Jesus said—and this is the first definite thing He said about the Spirit, "He will be with you for ever. I have been with you for three years," He said in effect, "but now the Spirit of God will be with you for ever." In great fear you may pray lest He be removed from you. Then you may turn to the Book again and say, "It is not so; He cannot go. He will be with me for ever."

Our hymns have misled us about the Spirit. Nearly all of them ask Him to come, ask Him to come when He is here already. He is with us, with the Church and the world.

The Spirit of God is the Spirit of Truth. A great doctor said the fourteenth chapter of John's Gospel was precious to him not because it told about the many mansions, but because it told him the Spirit of God is the Spirit of Truth. He is the great conservator of Orthodoxy. You need never be afraid of the orthodoxy of people in whom the Spirit of God dwells. And He is the Spirit of Jesus. He is also the Spirit of holiness, and leads to holiness. Our Lord said, "He shall glorify Me, He shall make Me more glorious." As He illumines our minds, Jesus becomes more glorious. That is the way of renewal.

We may have a year of renewal then because the Spirit of God is among us. Shall this company of men and women, earnest and desirous, face the fact that the Spirit of God may be received in such fullness that they go out as witnesses and through them there may go forth streams of grace, and what is thus begun may spread far and wide. Somebody has said about fog and smoke of London that a single night's tempest will clear it all away, and when the wind of God blows upon us there comes swift renewal, apart from any effort of our own.

We may expect the Spirit of God to be amongst the nations. That is one of the great necessities of the time. Russia, and its 140 millions of people, with their Five Years' Plan! If that Plan succeeds they will be arrogant, if it fails they will be despairing. In either event they will in another year be belligerent, and there may be a threat of tremendous trouble. But when the enemy comes in like a flood, the Spirit of God will lift up a standard against him.

As for the churches, if the Spirit of God were recognised and accepted, the churches' difficulty would soon be solved. I could tell any church how to get the people (perhaps you do not want to know). Well, there are three things required. First, you must get

people to want to come. The second thing is, that if you are going to make them desire to come, you must persuade them that there is something worth coming for. Then, thirdly, you must realise that the only thing worth coming for is that they may meet with the living Saviour. You won't do it by advertisement, or ceremony, or splendour of ritual. Put these where you like and as you like. The great thing is that a desire to come be raised in the hearts of the people because they know there is something worth coming for, and the thing worth coming for is that they have a vision of the glorified Jesus, "the Son of the living God," as Peter confessed Him. That is accomplished by the Spirit, who is "the Spirit of the living God" who writes upon human hearts not with ink, but with His own blessed touch, the graces of the Christian life.

As for ourselves individually, the one thing we have to understand is, that it is as necessary for us to receive the Spirit as to receive the Lord Jesus. There is a great text in the Epistle to Titus. "Not by works of righteousness which we have done, but according to His mercy He hath saved us by the washing of regeneration and renewing of the Holy Ghost." Regeneration and renewal! The regeneration immediate, the renewal periodic, and constantly periodic. The Christian life is like a man going up a ladder—he mounts step by step. You look at his head and there is constant progress, but look at his feet and you will see that constant progress is conditioned by a series of steps. Some people say the Christian life is a gradual sanctification. So it is. Some say that it is a crisis in life. We must take a definite step. So you must. The Spirit of God has power to regenerate and to renew. If in our lives there came a great renewal to-night we should realise to-morrow that we need to be renewed again and again, just as the body through growing has to be constantly renewed by definite acts.

Might I offer you two other mottoes before I close, mottoes of two men who did great things in their day. One of them, Hudson Paget, a humble but great soul in an obscure place in America, came in the New Year to a great resolution in the power of God. "Resolved that I will act as if there were none else to act, not waiting for others." We trust in the living God and do not wait for other people. Not waiting for others! We have a witness to give, a word to speak, a deed to do—go and do it! Do not wait for anybody else to lead you or to be with you.

The other determined soul was Jonathan Edwards, the man whom God used to bring in the New England revival. He made seventy resolutions for his life. You may read them in the preface to his works and you will perhaps think that was quite a sufficient number. But then he made another. "Resolved: that I will be constantly inventing new expedients to carry out the fore-mentioned resolutions." Take both those mottoes and with the motto I mentioned at the beginning make one for yourself. "Trusting in the living God, I will act, as if there were none else to act, and I will always be inventing new expedients to carry out the fore-mentioned resolution." That will, I am sure, prove to be the Way of Renewal!

Address by Rev. C. M. CHAVASSE, M.A., M.C.

(Rector of St. Peter's Hall, Oxford)

My subject to-night is "Reunion and the Way of Renewal." Reunion *is* the Way of Renewal. The programme sets forth that renewal can only come down the road of fellowship; and therefore fellowship is that straight way we prepare for the advent of God. So often we pray for revival; we call upon God with great might to come among us and succour us; but, as we have been reminded this evening God has already come and is always coming, only the channels of His power are blocked. And we have therefore to prepare the way and to clear those channels.

It is then deeply significant that these two words, "Revival" and "Reunion," seem to express the two great burdens that God lays upon men's hearts to-day. The last time I had the great honour to be on the same platform with Dr. Fullerton was

when we were discussing Reunion at Oxford. I suppose I may say that I belong to a younger generation than Dr. Fullarton; if so, according to him, I am different. And I am different in that I cannot give up my passionate interest in Reunion. Why should I, when Reunion is coming? Why should I when it has already come in Scotland. Why should I when the Methodist Church within a period that can be numbered in months will be one? How can I when there is this great Indian scheme of Reunion which is being copied in China and Persia? But the great reason that I cannot put Reunion aside is because I believe with all my heart that it is the will and purpose of God. After all, you and I can only ask what is the will of God, and then despite all difficulty, set out simply and humbly to try and fulfil it.

I say then that the Reunion of Christendom is the purpose of God. You remember our Lord's words in the tenth chapter of St. John—"one flock and one Shepherd." Turn over the next six chapters and you come to His High Priestly prayer, when He prayed that the Church might be one even as the Godhead was One. And St. Paul interprets the mind of Christ by his frequent description of the Church as one body made up of many members. Now it is obvious, I think, that such words and images as these must mean more than friendly fellowship, or the mere federation of different Churches such as we rejoice exists very largely between the Evangelical Churches of Christendom; and of which this World's Evangelical Alliance is the outward and visible sign. I think it is a mark of God's guidance that to-day we are being urged and driven on to advance from such friendly fellowship to something that is closer and more organic. We do not believe simply (I speak with great reverence) in a Holy Federation when we speak of the Blessed Trinity. Yet our Lord prayed that the Church might be one even as the Persons of the Trinity are One. And if St. Paul's body of the Church had consisted simply of a federation of limbs, should we not have diagnosed that body as suffering from locomotor ataxia? Indeed I am not sure that such a jerking, twitching, paralysed body would not in some measure describe accurately the condition of the Church to-day. An impotent energy seems to be its characteristic feature. And may not the cause be just this very one of schism? I believe, therefore, that the unity of the Church is the purpose of God; that He means it to represent on earth something that is a shadow of the unity of the Godhead itself; and that He has given us this human picture of a body to describe what is His will.

What then, we ask, does such Reunion involve? What does a Church united in one organic unity mean? Emphatically it does not mean uniformity—that is, one rigid expression of worship and belief for all. That is Rome's ideal. The lion is to lie down with the lamb because the lamb is inside the lion. All down the ages men have been haunted by a vision of a great World Empire under the rule of one; and of one great Universal Church. It is a dream and a vision and an instinct which represents, I believe, the expression in man of God's purpose for the world. But up to the present the way of fulfilling this World Unity has been at fault. It has always been attempted by dominance from above; the might of the stronger imposing its rule on the weaker, and so forcing all into a rigid uniformity. And therefore it is that all the attempts through history to achieve World Unity, however magnificent, have failed. You might say quite truly that the late War was the last kick of Cæsarism. Instead, we have been learning of late that that unity which is the will of God is not uniformity, but the family principle of harmony out of diversity; just as three different notes because they are different make one chord. Will you re-read the Gospels with this idea in your mind—that when the Lord Jesus Christ came preaching "the kingdom of God" He was setting forth this family principle as a basis of society in Church and in State; in Industry and in International Relationships, and the rest? When He preaches the kingdom I believe He is preaching the family principle.

What, then, is this family principle? As I see it, it is a combination of two factors. First, it depends on diversity. The members of the family are all different—in temperament, in interests, in mental and physical attainment and so on. It is because they are different that each one can bring his or her own particular contribution to the one great whole. And so, *because*

of the differences, a new thing emerges—the family.

The second factor is a central and common loyalty which unites all these different characteristics and contributions together; and so welds them into one organic whole. The unity of the Church then, as I see it, means the gathering into one Church of God many different Communions, all with their differences of particular contributions. And then this one common organisation, because it is one, enables the contributions of each to be fully used in the service of God for the good of the whole.

We are in a position now to understand how, along this path, Reunion can be achieved, and how it will come. Reunion will come when each Church in Christendom does not think first of its own particular view or expression of truth; but when it is even more jealous to bring into the United Church those truths and principles which have been safeguarded by other Communions. It would be true to say that the separations of Christendom have not been wholly bad, for they owe their existence, almost entirely, to the determination that came upon bodies of men to safeguard some particular truth which, at the time, was in danger of being lost, and which could only safely be preserved by schism. The United Church, therefore, must enshrine, and be enriched by, all these different truths which, thank God, have been thus preserved and safeguarded.

Let me give two illustrations of my meaning. There is Church Government. Any United Church must possess Episcopacy, the rule of the Bishops; Presbyterianism, the rule of the Clergy; and Congregationalism, the rule of the Laity. All these must find their place in a United Church. Then as regards Church Worship—the Sacraments and both formal and informal Prayer must have due expression. We have also to learn from the Quakers what the worship of silence means. Now may we not rejoice that, very largely, we have already been learning and borrowing one from the other? Practically all the Free Churches possess Bishops; only they call them Superintendents, or by some such title. And the Church of England, in its National Assembly, now possesses a House of Clergy and a House of Laity, which have equal power with the House of Bishops. Or again, is it not true that increasingly the Free Churches are borrowing prayers from Church of England Services? It is certainly true that, increasingly, informal and extemporary prayer is being used in the worship of the Church of England. I would therefore repeat that friendly fellowship and federation have already done their good work. They have led us up to a certain point; and we are now called upon to go forward to some closer unity which will open wider channels, down which revival showers of blessing may flow from God.

Shall we ask, then, how can we work towards Reunion? On one point I will not touch save to make my position clear. Quite obviously, in any proposals for Reunion there must be no surrender of truth. However passionately we may desire it, Reunion as an end is not enough. Truth is even greater than Reunion. Therefore it is that practically all Reformed Churches are agreed that the basis of Reunion must rest on the acceptance of four points. First, the supremacy of the Bible as the supreme authority for doctrine. Secondly, the Creeds as an accurate statement of faith. Thirdly, the ministry as giving authority to all the officers of the Church. Lastly, the two Sacraments as given us by Christ. If these four points are safeguarded, then there is kept open the possibility, some day, of ultimate union as wide as the world. But I am not going to waste time to-night by discussing Reunion either with Rome, or even with the Greek Church. The former is quite impracticable; the latter is of little practical value at the moment. It is the Reunion of the sister Churches of the Reformation that to-day is within the realm of practical politics, and which, if achieved, would produce a Pentecost of power. Conceive such a Church! One that should fully represent the great Anglo-Saxon people; holding out its hands to the Reformed Churches on the Continent; becoming the model of National Churches in missionary lands; and then, possibly, bringing to good effect the friendly overtures of the Greek Churches! Is this only a dream? My friends, the way is already being pointed out to us. Such Reunion is within the realm of practical politics because it is actually coming about.

There is this great South Indian scheme. Before the war it was always said that Reunion would come from the circumference and not from the centre; for the exigencies of work in missionary lands would force it

upon us. No prophecy has been more truly fulfilled. I cannot describe to-night all the points of this proposed Union. I would only briefly say that here we have contemplated a Union in which no principle is violated; and here we have a great experiment which can point the way to Re-union at home. Meanwhile this also is true: that, for reasons into which I cannot enter, the whole experiment for its full success depends on some very great measure of home Reunion being achieved within the next thirty years. That seems to me to be the challenge of India to us in England. They are depending upon us to have drawn together into a Union that is more organic than federation within thirty years.

Is that impossible? There is Union in Scotland. There is shortly to be Union between the Churches of Methodism. Please God, in a short time we shall see a great forward movement for Union between the great Methodist Church and the Church of England; for, as far as I can see, there is nothing whatever to divide these two great English Communions save the accident of schism itself. And it is in this way—the nearest Churches first drawing together—that we may hope to forward, step by step, Reunion as a whole; for it is obviously much easier for two great Churches to join, than for half a dozen smaller ones to negotiate together.

I know and confess that it is hard to speak to-night, as I have been asked to do, of the Reunion of the Reformed Churches, seeing that so many hearts are burning by reason of what transpired this summer at Lambeth. I am bound to admit that there is reason for great searchings of heart. But I would venture to say that much criticism of Lambeth misses the real significance of what has happened. I am going to say something which will sound hopelessly paradoxical, but yet is true. It is said that the overtures of the Greek Church were welcomed by Lambeth, and that the overtures of the Free Churches were repelled. Well, even if that is so, the very fact that difficulties did seem to arise between Lambeth and the Free Churches means that we have grown much closer together since the great Lambeth appeal of ten years ago. Indeed, it is a hopeful sign. It is very easy to have cordial relations with each other when Reunion is a mere pious aspiration. But when dreams change to practical realities, when castles in the air begin to be grounded on solid earth, then difficulties must come and friction must occur. And the very fact of such difficulty means that we are getting very close to each other indeed. It is, for example, quite easy to have cordial relations with an archimandrite in Constantinople; it is much more difficult for a Church of England clergyman to work hand in hand with a Free Church minister next door. That, to my mind, is the real significance of Lambeth, 1930. And I can assure you that the outcome of Lambeth has already meant the renewal of conferences between the Free Churches and the Church of England—conferences which will meet with redoubled purpose and with redoubled prayer.

But what of ourselves? What can you and I do, personally, to forward fellowship amongst the Churches? Here with very great respect, but with quite clear conviction, I am bound to say that I think the Lambeth Resolutions are mistaken in declaring that inter-Communion is the crown of unity and not the means towards unity. The majority of bishops feel that we ought to wait to have Communion one with another till unity is achieved. But if I believe that Holy Communion is a means of grace, then I must look upon it as one of the greatest means that God has given us by which we may achieve unity. Did not our Lord institute this great Sacrament, in the first instance, in order to bind together quarrelling disciples into an Apostolic band? And Holy Communion does not simply mean communion with our Lord; it means communion one with another. Nay, it is impossible to have communion with our Lord unless we have communion with each other. Are we surprised then if, wherever inter-communion has been attempted (as in the case of the Jerusalem Missionary Conference) a quite extraordinary outpouring of the Spirit has come upon those thus gathered together? Not to use what I might call this weapon of inter-Communion in the cause of unity is like fighting for a great cause with one hand tied behind your back. And, therefore, I rejoice that though hedged about with many safeguards, yet it is distinctly laid down in the Lambeth Resolutions that a Bishop has authority to allow such inter-Communion where he thinks well. Whensever possible, then, let us press for such

inter-Communion; not as a kind of demonstration, but wherever it is spontaneously desired as at the end of such a Week of Prayer as this, when having met together in prayer we lift it all up into that great fellowship service which our Lord Himself has given us.

There is also common work and common prayer in which we should share together. I rejoiced with all my heart when last Easter the chapels in the centre of Oxford, and my own church in the midst of them, all joined together in a course of Holy Week services; and we all admitted that we then experienced a time of such uplift as none of us had experienced in our separate churches. A few weeks ago the Suffragan Bishop of Oxford led into the police court a deputation of Free Church ministers and clergy of the Church of England to protest successfully against a seven days' music license being granted to the new skating rink. By such common devotion, and by such common service we can bring Reunion nearer; for when we have prayed together and worked together, we find we must live together.

Should we then not thank God for this World's Evangelical Alliance, which unites Christians all over the world in this series of meetings for prayer during the first days of the New Year; and which guides our common prayer and common aim throughout the year, even as it now points us to the Way of Renewal?

And may not we believe that as we consciously work for Reunion we are bringing nearer Christ's kingdom, in that we are striving that His Will shall be done on earth as in heaven? For it is in proportion as we all work for true family fellowship one with another that the power of the One All Father can fall upon us, and through us be used to fulfil His great purposes of love.

Closing Words by the Chairman:

I think that before we close we would like to have a moment of prayer together. I do not think that we could have a better closing message than the solo that Mr. Henderson has just given us—"O for a closer walk with God!" After all that we have heard this evening, the messages God has brought to us, there rests upon us a very real responsibility to go out now and to live out all that God has revealed to us of His will. I feel that you with me would like to make this closing moment of our gathering a real time of dedication, and we would look up thankfully to our God and praise Him for His goodness to us to-night, and pray that we may go out in real experience and live out what we now know to be His will. The great thing is to take the message personally to our own hearts, is not it? A man once asked Gipsy Smith how revival of spiritual life began. The reply was: "Go into your room, my friend, and close the door, and get into the middle of the floor and draw a circle with a piece of chalk. Get down upon your knees in the middle of that circle, then lift your heart up to God and pray, 'Lord, begin revival within this circle, within this chalk line,' and when God has answered your prayer the revival is on." It is a great thing to make it very personal. Is the revival on in your life? is it on in mine? It is very easy to criticise the Church at large, to look at faults in other Christians. What of our own personal life? In the light of all that God has said to us to-night, are you prepared to look up to Him and say, "O Lord, for a closer walk with Thee? But by Thy grace it shall be, by the incoming Spirit of God possessing me and taking me, I will go out to make this life a fellowship of glorious service in what I have been called to to-night." So I would ask you just to sit and bow your heads in a moment or two of silent prayer before we rise and sing the doxology for the victory and the power that is ours through Christ.

Rev. The Hon. W. Talbot Rice, M.A., closed the meeting with the Benediction.

"Come Unto Me"—A New Year Appeal

By Rev. W. WILSON CASH, D.S.O.
(General Secretary, Church Missionary Society)

Address broadcast from the B.B.C. Studio, Savoy Hill. The Service, arranged and conducted by the General Secretary of the World's Evangelical Alliance, was held on Sunday evening, January 4th, 1931.

ST. MATT. xi., 28: "*Come unto Me, all ye that labour and are heavy laden, and I will give you rest.*"

When John the Baptist sent from prison to Jesus with the enquiry: "Art thou He that should come, or do we look for another?" he was voicing the age-long question, Is Jesus the hope of the world? Is He the one to whom the world may confidently look for the answer to the riddle of life? The answer Christ gave was startling in its simplicity, "Go show John those things which ye do hear and see." In other words they were to witness to what they had themselves experienced of Christ. The evidence was to come through a personal knowledge of the Saviour, which if put to the test could be proved by any one who would come to Christ in the spirit of honest enquiry. This question of John opened the way for a discussion upon the difference Christ makes in the world, and culminates in the appeal Christ made, "Come unto Me, and I will give you rest."

In these days it is regarded as old-fashioned to talk of sin and conversion, yet our Lord never attempted to lift the masses as masses, His message was ever to the individual soul. No toil was too great for Him, if by it He could bring comfort to the troubled, health to the sick, and deliverance to those fettered by sin. He knew well that to deal with world problems He must go to the root of the matter, and the root cause, He taught, was sin. He challenged men's moral lives, and laid bare their motives, and when a learned Jew came to Him to discuss the matter, He replied "Ye must be born again." Was this the mere language of a religious teacher? Was it the answer to life's problem? We have only to look back upon our lives in the quiet of this service, and to review the situation to discover that ultimately the problem that has baffled us has been a moral one much more than an intellectual one. We have known the power of sin and evil within us. We have striven against it. We have tried various substitutes for Christ, and to-day we find an unsatisfied longing for something in religion, real, vital and related to life. The reason for our unrest is the discord of our lives, the lack of harmony and peace, the absence of any clear consciousness of God in our experience. To-day there is a pathetic search for God, and thousands in this land would willingly follow Christ if only they could be sure that in doing so they would find the truth. So often other things that seemed to promise hope and help have seemed to be a delusion, and the pathway we have tried has proved to be but a cul-de-sac. Is there a way out? Is truth obtainable in this world? Does God indeed dwell with men? I would put the matter to you as it came to me years ago, that having tried and failed, have we ever honestly tried what Christ can do? Have we ever come to Him who said "I am the Way, the Truth, and the Life?" Christ does not promise to resolve instantly our intellectual difficulties, but He does promise cleansing and pardon for sin, He does offer strength to overcome evil, He does point to the pathway of new life in and through Him, and in doing so He offers a simple and unconditional invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." He invites men to try this remedy for themselves, to come to Him just as they are with their burdens, perplexities, disillusionment and sins and to yield their lives to Him.

It is the testimony of thousands who have met Christ that He has never failed them, never let them down, but that He is able to produce harmony in a life of discord, peace in a life of anxiety, courage in a life weakened by continuous surrender to sin, and forgiveness in a life hardened and seared by vice.

Christ comes with no terrifying appeals to law, but as One who became man and understands men, He comes with the appeal of love. He offers us the fruits of His own sacred life and sacrificial death. He died, the just for the unjust, that He might bring us to God, and Calvary stands to-day, as it did nearly 2,000 years ago, as the unveiling of the heart of God, the revelation of a Divine love poured forth in sacrifice for the salvation of the world. "We are ambassadors for Christ," says the Apostle, "We beseech you in Christ's stead, be ye reconciled to God."

The basis, therefore, of Christ's offer to men is His love, a love demonstrated by a selfless life, by a death which, in the Christian faith, has ever proclaimed the redemption of the world. But it is a personal love which seeks to lay hold of every individual life, and though such love never compels, yet when the heart responds to it it enters a human life in transforming power. The fact is that through Christ we have learnt that love is the strongest, greatest thing in the world. An Apostle tried to explain what this meant to him, he had seen how the love of God had pursued him, how it had refused to be put off, and one day he exclaimed "Not that we loved God, but that He loved us." This was the amazing thing, that in spite of failures, of hard-hearted refusal to respond to God, of life that had eliminated God, yes, in spite of it all, He loved us and gave Himself to redeem us. The love of God revealed in Christ has tracked us down and meets us again to-night with the same appeal "Come unto Me, and I will give you rest."

To-day we commence what is known as the Universal Week of Prayer, organised by the World's Evangelical Alliance.

For eighty-four years this first week in January has been kept as a period of special prayer by thousands of Christian people, and this year the prayer topics have been translated into Chinese, Japanese, Arabic, various Indian, African, and other languages, and Christians of many Churches and denominations all over the world are meeting at this time for prayer.

What is this fellowship which makes men and women across the world one in spirit, aim and purpose?

It is the fellowship of those who have in their own personal experience found Jesus Christ as Saviour and Redeemer. It is no part of my plan in this address to argue the case for Christianity, but to bear a humble witness to what I have found through faith in Christ.

This fellowship contains a wealth of experience which, if it cannot be stated in mathematical terms, can nevertheless witness to what thousands have found for themselves through Christ. The greatest evidence for Christianity is to be found, not in learned theological volumes, but in the changed lives of men and women, who having heard Christ's call, have yielded heart and life to Him.

He met me on the threshold of life, a young man, and He has never left me. His presence in my life has been an increasing reality, and in storm and stress, in trouble and difficulty, in temptation and testing, He has proved Himself to be my Saviour, Friend and Companion. I have often failed Him, but He has been ever faithful and true, always ready to help and to guide, always the One to whom I could turn at any time. I have proved Him for myself, real in my experience, and increasingly real as my life has centred in Him. There are thousands of men of many races who have had similar experiences.

I sat, a little over two years ago, with a man in South Persia. He was a young virile Persian with a passion for life, and in simple terms he told me how for years he sought God, how one day a man put into his hands a copy of the New Testament. He had read it and in it he had discovered the love of God through Christ. He heard Christ calling him and in simple faith he had knelt down and asked Christ to do what He had promised, to forgive his sins, to cleanse his life, to reconcile him to God. He went on to explain what happened. Christ did meet him in his need. He had found a power over sin hitherto unknown. He had entered into a peace and fellowship with God that had proved a glorious experience day by day.

A non-Christian Indian in South India

came to a Christian teacher and said "I want to thank you for this religion, I never realised Christianity was such a religion." He was living in an area where an outcaste village had become Christian. His comments on the social transformation are striking. "They are clean," he said, "all their foul speech has gone. Their singing, their devotions, their worship is a marvel to us. They are honest, they give us better work." How has it come about that a village sunken in sin, drink and other evils had passed through such a transformation? It was due to individual men and women coming to Christ in response to the appeal which forms my text. Here is the evidence of one of those who had previously lived a life of theft and drunkenness. He was attracted to a service. He saw himself as he had never seen himself before, and he prayed "O God, Thy love to me, the greatest of sinners, is something I cannot bear. For the sake of Jesus Christ who died for me, forgive me. Hereafter I shall be a different man. Give me the strength and power of the Holy Spirit to live for Thee." "Instantly," he says, "a great joy came over me and I felt a different man." The change was tested by his life in his old environment, and the transforming power of Christ proved equal to the man's need. Subsequent events have proved how radical the change was.

I could multiply such illustrations from all parts of the world, and not least from England itself. Such stories of changed lives go to prove how the Gospel, applied to men of every race in every possible condition and need, does meet that need. Christ meets men in the desert places of life, with the promise of a new enrichment. He stands before sin and proclaims that it can be destroyed. He watches beside the sorrowing and shows how sorrow can be transfigured. He meets the broken relationships of life and declares that they can be rectified. The secret of it all lies in the fact that Jesus Christ is Universal.

Wherever men turn to Him He meets them. He knows no distinction of rank, race or creed. He is the Saviour of all who will come to Him. He is unique alike in His person and His work, and the arms once stretched out upon the Cross are now extended in welcome to all. We should be unfaithful to our Lord, to Whom we owe allegiance, if we failed at this hour to bear witness to what Christ means to us. We bear our testimony not because we are better than other people, but because, being ordinary men and women, we wish to share with others the riches of Christ's Grace and Love.

God is speaking to us to-night, asking us to let Him express Himself in love to us, and this call is not limited to any particular type of people. He calls us to His feet, that, seeing the failure we have made of our lives, we may let Him make a success of them. He calls us to pardon and peace, to a new fellowship with Himself. Is this true? you ask me. Can and does God do these things? Yes, I reply. God can meet you now as you sit in your chair by the fire if you will sincerely turn to Him. He is waiting to help you. He seeks nothing but your good. Other things have failed. Will you give God a chance to-night and in humble faith tell Him everything? If you sit quietly and listen you will hear His voice speaking to you from within your own being. The deep in the love of God is calling to the deep in your own need. If you trust Him He will honour your trust and respond to your appeal for help. Men of every age have proved this, and men in our own age find it as true to-day as when Christ said, "Come unto Me, all ye who labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

(The above address can be obtained as a Booklet, price Twopence, from the World's Evangelical Alliance, 19, Russell Square, W.C.1)

French Foreign Missions*

By M. DANIEL COUVE

I HAVE no difficulty to realise my privilege in being this afternoon the guest of the World's Evangelical Alliance. It is also a privilege to speak at a meeting such as this, and under the chairmanship of Dr. Ritson, the Secretary of the British and Foreign Bible Society.

Those two names, the World's Evangelical Alliance and the British and Foreign Bible Society, as far as my recollection can go back, recall the earliest days of my youth; I find the very definite influence of both those organisations on my personal religious and spiritual life. When I was a boy in my native town of Bordeaux, my father, a layman, was every year the organiser of the Week of Prayer, which my brothers and sisters and myself used to attend with our parents. Every year also, when a Secretary of the British and Foreign Bible Society visited our city to hold a meeting in one of the Protestant Churches, my father acted for him as interpreter. My father had been also in his own youth the founder at Bordeaux of the first Y.M.C.A. His whole Christian life was inspired by a deep desire of strengthening all forms of united action among Evangelical Christians, above all national and ecclesiastical distinctions. And the more I think of these distant days, the more it seems to me that I was myself already foreordained through the Lord's grace to become the servant of a Society which should be based itself on the same solid ground of the Evangelical Alliance.

And, indeed, standing here to-day as the representative of the Paris Evangelical Missionary Society, I must first of all recall the fact that this Society represents the united effort for foreign Missionary work of all the Protestant Churches of France, of a large part of the Churches of French-speaking Switzerland, and of the Waldensian valleys of Italy.

A FEW WORDS, PAST, PRESENT AND FUTURE.

I.

I would like to tell you in a few words the history of our Society. You will know that Protestant Evangelism in our French-speaking countries represents only a very small body. Even to-day we cannot claim a constituency of more than a million souls. One century ago, when our Society was founded, French Protestantism was something still lesser and weaker. Our churches were then in the most desperate situation; weakened by three centuries of hard persecutions, they were just painfully emerging from the great crisis of the French revolution and from the shock of Napoleon's wars. Speaking of Protestant Churches at all, in these days, hardly corresponds even to a reality. The small congregations to which Napoleon, by his Concordat, tried to give back an official position, were something very minute. In our great city of Paris, our Protestant congregation at that time had got only three church buildings, one Lutheran and two Reformed.

Yet that was the very time when a few of our grandfathers, inspired by the contagious example of the British and German missionary movements, had the vision that in such a state of weakness and poverty the only way to revive the spiritual life of the Church and to restore to the Christian people the feeling of their responsibilities and possibilities, was to place before them a task that would compel them to look for a supernatural power.

And it was, indeed, a great day when, answering the call of hardly a dozen people, a delegate of both the L.M.S. and the German-speaking Basel Society in Switzerland, came to Paris to help that small group of men of vision to lay the foundations of our Paris Evangelical Missionary Society. And at the same time, our fathers realised that the new foreign missionary organisation that had yet neither budget nor field nor missionary could not be an ecclesiastical one, but ought at once to unite in one missionary organisation the members of all Protestant Churches in French-speaking countries.

* Address given at the Missionary Reunion held at the Alliance House, on Thursday, November 20th, 1890, Rev Dr. J. H. Ritson presiding.

Those few men, guided by the Spirit of God, transformed at once their vision into a reality. They founded at once an undenominational body, and we can truly say, after a century of renewed experience, that the missionary work of our united Society has proved to be an instrument for the resurrection of French Protestantism; to be the best safeguard of our Protestant Churches against all temptations they have met coming from ecclesiastical and national narrow-mindedness.

Blessed be the memory of those who, in this country of Great Britain, have never ceased, since the first days of our Society's existence, to help our fathers then, and ourselves afterwards, to remain faithful to the ideal of our pioneers.

I have no time to recall here all the facts which illustrate the truth of what I have just said; may I remind you only that, when our own Colonies of North Africa were shut to Protestant propaganda, it was through the help of Dr. Philip of South Africa that our first missionaries found their way to Cape Colony and were drawn shortly after to found what is known now as the Basutoland Mission. And when later on our great pioneer Coillard of the Zambesi was led to follow the path of David Livingstone in Central Africa, was it not in Scotland that he found at once the warmest and most effective support? The ties that have been so formed between the Evangelical Christians in this country and our own are ties that can never be broken.

And it was thus that the international and interdenominational spirit of our Society was always kept alive, through all circumstances. It has been certainly one of the greatest privileges of our Society to come in touch in Africa and in the South Seas with a number of other Missionary Societies based as ours on the principle of the Evangelical Alliance, by which we have been able to work hand in hand and shoulder to shoulder. It will be hard also to acknowledge all that we owe to the friendship of the London and Basel Missionary Societies, of the Friends' Association, of the American Presbyterian Church, and of the Lutherans of Sweden and Norway.

But I cannot linger on the past, and I must come to the present hour.

II.

The Paris Evangelical Missionary Society is working now in nine different mission fields, seven of them in Africa, the other two in the South Seas. In Africa, Basutoland and Barotseland in British territory; and, in French Africa, Senegal, Togo, Cameroun, Gaboon and Madagascar; also in the South Seas, Tahiti and Society Islands on the one hand, and New Caledonia and Loyalty Islands on the other.

The Church we are taking care of in these fields, whether we were its founders, or whether we inherited it from other Societies who had worked before us there, is a United Evangelical Church in which Reformed, Lutheran, Methodist and even Baptist missionaries work in perfect harmony. Our two-hundred-and-sixty men and women missionaries belong by their origin, as I have already said, to the various Churches of France, Switzerland and Italy. The majority of them are of the Reformed or Presbyterian type, but a large group in Eastern France is Lutheran, and several of them also are Methodists and Baptists. And that special character of our Society prepared her without any doubt to accomplish some of the most difficult tasks she happened to meet at various stages of its development. For example, when thirty-three years ago the great Island of Madagascar became French, and when we were called to lend a hand to the L.M.S. and to the Friends, as well as to the Norwegian Lutherans' work then threatened by the Jesuit propaganda, we were certainly more prepared than any others by our own organisation to become the link between the various Societies working in the Island, and to prepare the formation of a federation of all Protestant Churches in Madagascar.

Similarly when, after the great war, we were led towards Cameroun to help both the Church of the Basel Society and the German Baptist organisation, we succeeded in establishing a sort of union between the Basel and the Baptist Churches. And if you were going just now to Cameroun you could meet some of our missionaries who, with the same spirit of comprehensive brotherhood, are not afraid of baptising in one village infants by sprinkling, and in another village of going down in the river

to baptise only grown-up people by immersion. There may be people who do not understand such a position, but we believe that God Himself has been leading us to be true witnesses of the spirit of the Evangelical Alliance in the world; and it is also through that same holy tradition that we had the privilege of being able to help the British Wesleyan Methodist Mission by lending some of our own men to enlist in the ranks of the Wesleyans in the Ivory Coast and Dahomey.

Have I not right then to declare at this moment that our Society, through that special character of its own, deserves the sympathy and the help of all Christians who believe in the inspiration of the World's Evangelical Alliance? And have I not also the right of saying that British Christians are specially indebted to us for the work we have done in the past, and are still doing to-day in British Basutoland and Barotseland? I do not exaggerate, and those who know something of the history of the African British Empire can support me when I say that our French and Swiss missionaries have been the pioneers of peaceful reunion of Basutoland and Barotseland to the British Crown.

The real missionary spirit does not know anything of political frontiers! Of the Basutoland Mission, of which we are preparing to celebrate in 1933 its Centenary, I shall say only this: we are just now resisting in that part of Africa one of the hardest assaults by which Roman Catholicism ever attempted to break into the long-aged position of Protestant Evangelism. Anything our British supporters will help us to do just now in order to strengthen our Mission in Basutoland will serve not only our Society but the Church of God as a whole in Africa, our Basutoland Mission being doubtlessly one of the strongholds of Christianity in that part of the world. We have got there a Church of 40,000 members adult strong; 30,000 children in the schools; a printing office which is, with the Scotch one at Lovedale, the chief centre of good literature, distributed from Cape Town to the faculty.

In Barotseland, which is, as Basutoland, one of the big native reserves in British Africa, we have been privileged since Coillard's time to be the only Protestant Mission working in King Yeta's dominion. Anything that our British friends can do to help us strengthen our position in that district also will serve the interests of Evangelism by protecting that territory against the menace of Church divisions and competition.

May I say also that our Society, and our French Protestant Churches which she represents, are worthy of being helped by British Christians? I said a moment ago that our Society includes 260 missionaries. If out of this number we put apart the 60 French ordained missionaries, and if we compare that number to the 800 French pastors belonging to the various Churches of our country, we ascertain that our Protestant people give to the foreign field one missionary for 13 pastors at home. Are there many churches, save perhaps the Moravians, who can present such a proportion?

The 5,500,000 francs of our budget, of which four millions are given by our French Protestant people, are they not also a proof that, whatever may be our weaknesses, and we know them indeed, I had some reason to say that our grandfathers were right when they believed that foreign missionary work was the shortest way towards the revival of true religious life? We of the present day have no merit at all in the development of that work by our Church; we are only the inheritors of a sacred tradition; it is our simple duty to be loyal to such a tradition.

III.

And now shall I say something of the future? The future is not ours—it is God's. But, nevertheless, the development of world's history shows us that the responsibilities of French Protestantism in the days to come shall certainly not be neither smaller nor lighter than what they have been in the past. As strongly as we believe that the special genius of France is indispensable to the real harmony of the world, as clearly also are we convinced that the special key-note that the Huguenot Church of France has to sound through world-Christianity is necessary to the deepening of spiritual life in the Church universal. Our desire and prayer are that the big privileged Churches of the great Protestant nations should be ready to stand by those small Churches of our continent who try, through all difficulties, to keep alive what was the best in the conquering inspiration of the Reformation.

The Roman Church and Mixed Marriages

By J. W. POYNTER

A GREAT deal of interest all over the country has been aroused recently by controversy in the diocese of Liverpool as to the teaching and practice of the Roman Catholic Church in regard to "mixed marriages," *i.e.*, marriages to which one of the parties is a Roman Catholic and the other is a person not professing that creed. Further interest in the whole subject of Roman Catholic teaching on marriage has also arisen from the issue by the Pope of an encyclical-letter (*Casti Connubii*, December 31st, 1930), dealing with all or most of the chief aspects of matrimony. Therefore an article on the subject may be useful.

First of all, what actually is Roman Catholic teaching as to what marriage is? That Church says marriage is a sacrament. Many people, unversed in theological technicalities, are inclined to say, "Well, that is a high and holy belief; it makes marriage a nobler institution than it is believed to be by people who do not look at it in that way."

Let us, however, be quite clear as to what the Roman Catholic Church precisely means by saying that matrimony is a Sacrament. "The Roman Catechism (P. II. cap. i. n. 4), following the Council of Trent (sess. xiii., cap. 3) defines a Sacrament as 'a visible sign of invisible grace instituted for our justification'" (Addis and Arnold, *Catholic Dictionary*, p. 742). The Council of Trent (session 7, canons 6, 8 and 13) said: "If any one saith that the Sacraments of the New Law do not contain the grace which they signify; or, that they do not confer that grace on those who do not place an obstacle thereunto; . . . let him be anathema"; "if any one saith that by the said Sacraments of the New Law grace is not conferred through the act performed [*ex opere operato*], but that faith alone in the divine promise suffices for the obtaining of grace: let him be anathema"; and: "If any one saith that the received and approved rites of the Catholic Church, wont to be used in the solemn administration of the Sacraments, may be contemned, or without sin be omitted at pleasure by the ministers, or be changed, by every pastor of the Churches, into other new ones: let him be anathema."

The above decrees come to this: The Sacraments contain divine grace, and themselves confer it on recipients; and the laws of the Roman Catholic Church must be the rule as to the reception of such Sacraments.

These Sacraments, says Roman theology, are seven in number, and of them matrimony is one. "If any one saith that the Sacraments of the New Law were not all instituted by Jesus Christ, our Lord; or that they are more or less than seven; to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony; or even that any of those seven is not truly and properly a Sacrament: let him be anathema."

Therefore, matrimony is one of those seven institutions which contain, and confer by their own power, divine grace, and of which the Roman Church is the judge, as to the means by which they may be received.

Furthermore, people are not exempt from the Roman laws thereon merely because such persons may not profess the Roman Catholic religion. All baptised persons are subject to Roman laws. Said the Council of Trent (sess. 7, canons 4 and 8): "If any one saith that the baptism which is even given by heretics in the name of the Father, and of the Son, and of the Holy Ghost, with the intention of doing what the Church does, is not true baptism: let him be anathema"; and: "If any one saith that the baptised are freed from all the precepts, whether written or transmitted, of holy Church, in such wise that they are not bound to observe them unless they have chosen of their own accord to submit themselves thereunto: let him be anathema." That is to say, any baptism, if with proper matter and form, is a real baptism, even if performed by a non-Catholic"; *and baptism makes the baptised person subject to Roman canon-law, and liable to be compelled to observe it if Rome so wills.* Taken with the decrees on matrimony, this

means that every baptised person is subject to the Papal laws of marriage, even if such person does not profess the Roman Catholic religion.

Indeed, the Council of Trent definitely said (sess. 24, canons 4 and 12): "If any one saith that the Church could not establish impediments dirimenting marriage, or that she has erred in establishing them: let him be anathema"; and: "If any one saith that matrimonial causes do not belong to the ecclesiastical judges: let him be anathema."

That is, it is for Rome to say when a supposed marriage is a real marriage or not, and her judges are the judges as to that.

Further, as Pope Leo XIII. (merely repeating the normal Roman teaching) said (encyclical-letter *Sapientiæ Christianæ*, 1890): "If the laws of the State are manifestly at variance with the Divine Law, containing enactments hurtful to the Church, or conveying injunctions adverse to the duties imposed by religion; or if they violate, in the person of the Supreme Pontiff, the authority of Jesus Christ: then, truly, to resist becomes a positive duty, and it is a crime to obey." In short, State laws, opposed to Roman doctrine are not really binding; and, therefore, State marriage-laws, if opposed to Papal marriage-laws, are not really binding.

So much as to the general Papal doctrine of marriage; now, what of the *Ne Temere* decree in particular?

The particular laws of the Council of Trent, as to the ceremonies needful for a valid marriage, were not to come into force except in countries wherein they were definitely promulgated. That does not mean that Rome exempted other countries from *all* her laws of marriage. In Roman theology, the essence of a marriage consists in the consent of a man and woman (if free so to consent) to live as husband and wife. However, if no ceremonies existed to regulate such agreements, chaos would result. Such ceremonies therefore are needful; but, being only *regulations*, their exact form need not always be the same. Therefore, where the Trent regulations could not be enforced, Rome tacitly recognised the rules there existing, even though differing from her own. In 1907, however, she judged the time ripe to extend the Trent laws to the places hitherto exempt. Pope Pius X. therefore issued the decree *Ne Temere* (so called from its first two words: "ne temere," "lest rashly": "lest rashly there be celebration of clandestine marriages"). The decree was published on August 2nd, 1907.

Its chief enactments are (Rule 3, and Rule 11, Clauses 1 and 3): "Only those marriages are valid which are contracted before the parish priest or the Ordinary of the place, or a priest delegated by either of them, and at least two witnesses"; "The above laws are binding on all persons baptised in the Catholic Church, and on those who have been converted to it from heresy or schism (even when either the latter or the former have fallen away afterwards from the Church), whenever they contract either betrothal or marriage with one another"; and "Non-Catholics, whether baptised or unbaptised, who contract among themselves, are nowhere bound to observe the Catholic form of betrothal or marriage."

To what do these laws amount? To this:—No Roman Catholic can get married except before a Roman Catholic priest; as, then, if a "non-Catholic" marries a "Catholic," the latter is bound by *Ne Temere*, so also is the former; for of course if one is not really married, neither is the other—as it takes two to make a marriage. Moreover, if "non-Catholics" are exempt from the *Ne Temere* ceremonies, that it is only when *both* parties are "non-Catholics" ("when they contract *among themselves*"); furthermore, their exemption is only because the Pope is so pleased as to allow it. Since the Church is the judge of marriage-laws, the Pope could have brought all baptised persons under the *Ne Temere* regulations had he judged it possible so to do, and had he decided it to be expedient.

Is it not nonsense for any Roman Catholic to pretend that these laws do not override those of the State, and institute a system of tyranny? Of course, in countries like England, the State has physical power to defy Papal laws, and to enforce its own. When, therefore, Roman Catholics say that they regard marriages, if contracted contrary to *Ne Temere*, as being "civilly valid" although "religiously invalid," they are merely quibbling. What they mean is that, as the State is physically stronger than they themselves are, it could beat them in a fight.

Nevertheless, they would still believe the State to be in the wrong. As they have not the superior physical force, all they can do is to exercise pressure in quiet in the confessional, or in private houses, or in priests' presbyteries. That that is done is absolutely certain. I myself have seen it, both in humble and in higher circles. More than once, when a Roman Catholic, I have been in priests' presbyteries and have seen young men and girls at their wits' end, begging the priest to find a way round the *Ne Temere*; but only to be told there is no way round it. Since I have ceased to be a Roman Catholic, I have been consulted by members of eminent families as to whether there is such a way round; but all I could say is, the only way out of the decree is to break off the proposed marriage altogether. Of course, I cannot prove these statements evidentially as in a court of law. Dr. Downey, the Roman Catholic Archbishop at Liverpool, insists in disbelieving anything not so proved. What a quibble! He must know very well that in ten cases out of eleven people are not going to testify in public to their own troubles. He must also know full well that, if priests did not in fact tell people that anti-*Ne Temere* weddings are merely null, those priests would be faithless to their religion. That *Ne Temere* is an engine of terrorism cannot be denied.

The whole Roman theory of marriage arises from a wrong theory of the Sacraments, and an arrogant claim of the Papacy to dominate social life.

The Decree "Ne Temere"

Some of its far-reaching effects

It is not difficult to see how such a decree, supported by the full weight of the highest religious sanctions of the Church of Rome, recognised and enforced by a powerful ecclesiastical organisation, is bound to have enormous influence wherever it operates. Roman Catholics, whose obedience to it must be absolute, on pain of excommunication, will naturally be powerfully affected by it. If it only touched them and their relations to their own communion, it would not be a matter of such momentous importance. But it goes far beyond the bounds of the Roman Church in its effects.

I.—It directly invades the rights and privileges of many non-Romanists who have married Roman Catholics

by pronouncing their marriages, which have the definite sanction of the law of the land, null and void, and by declaring the children, born of such unions, to be illegitimate.

II.—It opens the door to very grave moral offences.

An unscrupulous Roman Catholic might go through the form of marriage with a Protestant woman in a Protestant Church or a Registry Office, live with her a longer or shorter period, and then leave her on the ground that, by the law of the Roman Catholic Church, they had not been lawfully wedded and were living in sin. Or a perfectly honest Roman Catholic, who had married a Protestant, might easily be induced to believe that his marriage was invalid, and, even if he did not repudiate wholly his obligations as husband, and (if there were children) as father, yet he would be less than human if his sense of responsibility for his wife and family were not vastly diminished or at least seriously strained.

III.—The Decree is leading to much social disturbance, home unhappiness and religious strife.

The Roman Catholic priest, with the *Ne Temere* in his hand, can invade the privacy of the household, come between husband and wife, and weaken, if he does not succeed in severing, the bond that unites them. He can disturb the social peace of the community, by challenging the validity of marriages and the legitimacy of children, by creating trouble and heartburning for youth and age, accentuating religious differences between neighbour and neighbour, and making it all but impossible for the best disposed Roman Catholics and Protestants to live in amity with one another. However you regard the *Ne Temere* decree, it is fraught with the gravest consequences. *From the legal standpoint*, it is destructive of the rights of free-born Englishmen. *Morally considered*, it is a serious menace to the honour of womanhood and the responsibility of parentage. *Socially regarded*, it is a danger to the peace of the community, no less than to the happiness of the home, and destructive of all friendly intercourse. *Religiously*, it works grievous mischief, and foments strife and bitterness between members of different communions.

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM?

We shall be grateful also if Continental readers will send us Newspapers or Letters containing information of interest concerning Evangelical movements on the Continent.—[ED.]

Spain Spain has recently come to the notice of all who follow European politics, and it is certain that she will soon be even more in the public eye, for the struggle between the New and the Old Spain will be fought to a finish. We do not say that revolution will be the result of the conflict, for the difficulty in Spain of securing a leader who does not divide more than he unites, is as great as ever. Spain is the one land in Western Europe where religious liberty is not part of the Constitution. After the world war the famous Minority Treaties were signed. They lay down that in the countries concerned "all inhabitants . . . shall be entitled to the free exercise, whether public or private, of any creed, religion or belief, whose practices are not inconsistent with public order and public morals." Spain can hardly lag behind the civilised races and nations that have made religious liberty the basis of their conception of freedom.

The New Spain In the past the villages of Spain were isolated, and the majority of her people lived in villages. The roads were bad, and frequently communication between villages miles apart, without a house between, was through bridle tracks. Roads have been made everywhere, the autobus is omnipresent and communication is as easy now as it was difficult even fifteen years ago. The people are much more closely in touch with the outside world and are thinking for themselves. The Bible is circulating with more freedom and the close alliance between the Roman Church and the Dictatorship has weakened the authority of the Church in a land that looks back on the Dictatorship with feelings of hostility.

The Roman Church and the Situation In every part of Spain the Roman Catholic Church has formed Associations, whose work will be to run candidates in favour of the Church, and to secure the defeat of all who are not on this voting list. If the elections are free and not "made," the results will be enlightening. If they are not free, but "made," as in the past, when dead men voted on *their* and at times more votes were cast than there were voters in constituencies, very serious conditions will arise. It is too soon to prophesy, but the men now at the head of Spanish affairs know that the people are in a very different mood to that which possessed them in the past, and a false step may precipitate events of a most undesirable character.

The Evangelical Groups The Evangelicals of Spain live no longer with the threat of extermination by law hanging over them. They are able to carry on their work unmolested by local authorities, and a spirit of hope has taken possession of them, for they know that whatever may happen, they will be granted liberty above that which they endured in recent years. The Roman Church does not hesitate to do all it can to make the lives of the Evangelical community difficult. It is, however, a real pleasure to record that recently the Archbishop of Valladolid consented to a Protestant who had been given extreme unction when dead, being buried by his local minister. This is an unprecedented event in Spain, for the priests do all in their power to prevent an Evangelical service being held when Evangelicals die, and in many cases the existing state of the law supports them in their intolerance.

Italy The Pope has issued a letter complaining of the liberty given to the Italian Protestants, who are no longer a tolerated but an admitted religion in the kingdom. He looks upon the erection of Evangelical Churches and Schools in Rome as an affront, and charges the government with a breach of the Lateran Treaty.

He seems to forget that while he is a temporal monarch in the Vatican City, he no longer has sovereign rights over the rest of Italy, and that Rome is the Capital of the Kingdom. Signor Mussolini is unmoved by the Papal complaint, for the Text of the Treaty entirely supports his policy of freedom and he is resolved that there will not be two rulers in Italy.

Protestant Marriages It is specially objectionable to Papal views that marriages solemnised in Protestant Churches should be considered legal. In the Church of Rome marriage is a Sacrament and, as such, is supposed to be under the complete control of the Roman Church. Civil marriages have to be tolerated by Rome in the Modern State—although it strives in Spain to make them difficult—but the recognition of a valid marriage in a Protestant place of worship is considered a religious affront. It is hard for us in England to understand why this should be the case, but the legislation of the Council of Trent on marriage lies at the back of the contention as well as behind the Ne Temere Decree. We are, indeed, glad that our Protestant brethren in Italy now possess freedom that secures for them the ordinary normal life of citizens.

Roman Catholic Missionary Throughout Europe the Catholic Action Organisation is being pressed to the aid of those who wish to strengthen the influence of the Papacy. In every land it strives to unite under ecclesiastical control the lay folk to assert the supremacy of the Roman Church. Much of its work is an effort to overcome the spread of the Evangelical movement, and in France its influence in this direction is severely felt. On the other hand, it is very often purely political, and directed to force the hands of the rulers of democratic countries to adopt policies favourable to the aims of the Roman Church. It must be remembered that when the clergy command, Roman Catholics find it very hard to disobey, for the Confessional gives them tremendous power. A Protestant is open to no censure if he disobey the minister of his Church in political matters—it is far different with Roman Catholics.

The Malta Question There has been no change in Malta. The legislature is suspended and will not be restored until the Roman Church withdraws its edict against the Prime Minister and his party. The Archbishop, Bishop of Malta and the Bishop of Gozo persevere in their resolution to make the rule of the Church supreme in Malta, whereas our Government is resolved that the Civil Power shall be free and supreme in the island. We believe that the Maltese question would have been settled before now were it not complicated by what is called a "cultural" movement, which, in reality, is a political plan for giving more authority to the Roman Church in the island.

Portugal It is noticeable that the anti-religious spirit in Portugal has declined, and that the Evangelicals are able to carry on their work for God without fear of repression. The present Government—a mild form of dictatorship—has acted with splendid impartiality towards the Evangelical Churches. Recently the Decrees that were so hampering to Missions in Portuguese Africa have been reversed. The religious orders tried to show that they were inimical to Portugal and were spreading discontent among the people. When the facts were established the Government saw that its predecessors had been deceived and gave the Missions liberty to carry forward their work. Portugal is a small country, but it has shown a desire to break with its intolerant past and to give real freedom of religion to all its people.

Greece The situation in Greece is complicated. In Old Greece, where the Orthodox Church is in control, and the Government wishes to work with it, restrictions on propaganda work by Evangelicals have been put in force. This was in consequence of the belief that Roman Catholic propaganda had a political as well as a religious aspect, and, therefore, all who sought to lead members of the Orthodox Church and those who leave that Church should be punished. We regret the spirit behind the law, for it is opposed to liberty which is freely granted to New Greece in consequence of the Minority Treaties. It is a strange fact that Greece and Spain are both Members of the League of Nations,

which is entrusted with the oversight of the Minority Treaties, and yet deny the elementary rights of freedom to their own citizens through the influence of a dominant ecclesiasticism.

Russia There is no change to note in the religious or rather anti-religious outlook in Russia. The evidence of persecution for religious convictions is so strong that it cannot be refuted and all religions come under its devasting influence. The Soviet Constitution provide for religious liberty and Soviet officials declare that men are not persecuted for their religion but for breaches of the law. But then the laws provide for breaches of religious liberty. The "Decree of the All-Russian Executive Committee and the Council (Soviet of the People's Commissariat)" lays down that religious Societies are prohibited from "rendering material aid to their members; the organisation of special meetings for children, young people and women; the organisation of prayer meetings, of public meetings for Bible study." If this law be not in restraint of religious liberty, we cannot imagine a law that is.

Turkey While the general trend in Turkey is away from all Religion Dr. Frank L. McCallum says that "Christian Missionaries in Turkey have probably had more contacts with Turks in the last ten years than in all the preceding centuries." He adds that these contacts have been mainly on a secular basis, but they give Turks the opportunity of seeing how Christians live and act, when vast numbers of Mahomedans are embracing the materialistic creed. It is illegal in Turkey to preach Christ to any one under eighteen years of age, and this even cannot be done in institutions. To-day one hundred active missionaries remain in Turkey and maintain a spirit of hopefulness in the face of existing restrictions, they believe brighter days are coming and will not abandon their posts.

German Theology There are welcome signs that in Germany there is a return to sobriety of thought in theological circles. The recently published volume "Mysterium Christi" contains a number of contributions by leading German Theologians which in the majority of cases prove that the professors are understanding that without definite convictions it is impossible to look upon Christianity as a religion, that will conquer. The doctrines of the Deity of Christ, Divine revelation and the Atonement Professor Frick tells us "Man is not overruled, but earnestly approached as a being who is called to make a personal decision before God. But this pursuit of man by God would not be real (but at the best beautiful imagery) if God's encounter with man did not involve man's complete self discovery. The theology of the 'Word' consequently develops in the second place into a theology of atonement." The rose-water views of human nature that were at one time so popular are being laid aside and the exceeding sinfulness of sin is being preached.

The Old Catholics The great majority of English Evangelical Churchmen have never heard of the Old Catholics with whom the Committee of the Archbishop of Canterbury seeks to arrange terms of Reunion. The Old Catholic Church of Holland is a small historic body with its headquarters in Utrecht, and on the inability of Swiss and Germans to accept the decree of the Infallibility of the Pope, they sought the ordination of Bishops from the little Dutch Group. The hopes entertained in the 'seventies, of a large defection from Rome on a basis that would give religious teaching on Roman Catholic lines without the Pope have largely failed to be realised. In Switzerland and Germany the Old Catholics have gone further in Reform than in Holland, but their doctrinal outlook is very far removed from that of the Reformation. The danger to which the Church of England is exposed arises from the efforts being made to describe the teaching of that, the National Church, as if it were co-incident with that of the Old Catholics. Evangelical Churchmen are much perturbed, lest the Protestant position of the National Church be surrendered. The danger is very real, for it is plain that the supporters of Mediævalism in the National Church have made up their minds to leave nothing undone to bring about the Union on the Old Catholic terms. The Old Catholics are frank in their declaration of Belief. It means the restoration of the Mass.

Reunion Notes.

Universal Week of Prayer

Never before has the Week of Prayer been observed so widely or with such large attendances as it has been in 1931. The letters that have reached Headquarters prove the desire of the people of God to draw together in solemn prayer and consecration, to ask of their Heavenly Father what is best for them, their Churches and the outside world. The times call for special prayer, as the universal depression in trade presents problems that the wisdom of man cannot solve, and God alone can find the way by which men can return to their work. Then it has been borne increasingly home to the hearts of those who follow the Saviour that nothing but a full-hearted surrender to God is a necessity, if the onward march of thinly veiled paganism is to be arrested. We are in the presence of a combined attack against Christian morality as well as doctrine. We have to face foes from many sides, but God is with us and we believe that the powers of evil cannot triumph. But to go forward we must fall back upon God and trust Him to lead us. The calls from the Cities and Country, the needs of the Mission Fields and the uncertainties of a future all unknown, led thousands to the foot of the Cross, and a way of revival was sought earnestly. With our God the future lies.

A Bishop on the Week of Prayer

The Bishop of St. Edmundsbury and Ipswich warmly commends in his letter to his Diocese the effort made at Ipswich for a wider observance of the Week of Prayer and adds "at the back of the invitation there has been the conviction that united prayer is one of the great means of promoting the fulfilment of the Divine purpose, but that it would prove also, if in the scope of its inclusion of different Christian bodies it made any approach to a justification of the claim signified in its title —the Universal Week of Prayer—to be a very efficient means of re-establishing the unity of Christendom." We believe this to be the case. In days when men are attempting to bring about unity by asserting that things which are different are identical and words mean the exact opposite to what they express, it is essential that we should transcend all these efforts to attain artificial unity by realising that we are all one in Christ Jesus. Everything depends on our attitude towards Him and not on the inherited traditions we prize and the forms of expression we use. For no matter what the Church may be—whether it have a definite Creed or glories in fellowship without a Creed—human nature being what it is, traditions harden into custom and custom forms consciously or unconsciously a Creed. What the world needs to-day is the exemplification in life of the fellowship that is shared by all who love the Saviour and strive to serve Him with all their heart. When this comes into being we shall discover that the underlying unity will be so strong that union will result in a permanent form. It is foolish to think that there can be any real union without real unity of heart and attitude. We never lose sight of this and the influence of the Week of Prayer grows when this is kept in mind. As the Bishop of St. Edmundsbury says "it seems to me that the endeavour to arrive at unity of organisation is at present a mistake. We cannot have a real unity by organisation; and the unity in organisation must be the expression of and not the means of securing a unity of spirit that must be separately won. Our main line of progress must, I think, be to get on close terms of friendship and sympathy with Christians of different denominations, in common work, in common worship, and in common prayer."

The Reactions of Lambeth

Unfortunately the Lambeth Conference has not made for unity. It is now clearly seen by thoughtful Christians that in order to obtain sympathy for the South Indian Scheme, the question of Home Reunion was shelved and the threat of union with Orthodox and Old Catholics was pressed. And the disappointment has been general among those who believed that a new spirit was at work among the leaders of the Anglican Communion. We do not believe that there is not an Evangelical

who does not wish to be brought closer to Christian men and women, whether they call themselves Orthodox and Old Catholics, but such approximation must not be the fruit of the surrender of Truth. In order to be in fellowship with them, we must not give up what we believe to be the Truth of God by accepting what in our hearts we believe to be opposed to the teaching of Holy Writ. It is precisely here that the Lambeth Conference has erred, for it has declared that the teaching of the Church of England is not inconsistent with the teaching of those who believe that under the species of Bread and Wine the Body and Blood of our Lord is given in the Holy Communion, that the Church of England offers in the Holy Communion a Sacrifice for the quick and the dead, and that after the prayer of consecration and the conclusion of the Service, the elements remain sacramentally the Body and Blood of our Lord. Both Orthodox and Old Catholics make the Apostolic Succession necessary for the validity of the Sacrament of our Redemption, and underlying the Report of the Conference and its Committee this principle rests. And what is more the claim to cast aside the XXXIX. Articles of Religion as a secondary doctrinal statement shows that a movement from the Reformation is at work. Needless so say if the Church of England accept this teaching, as its teaching all hope of Reunion with Evangelical Free Churchmen is at an end, for they can never accept what they are convinced is untrue.

How the Church of England lost its Protestantism?

We do not believe that the Church of England holds these views—views that are out of keeping with its history are now in the ascendant through the temporary influence of Anglo-Catholicism which is simply a revival in the National Church of pre-Reformation teaching. Anglican Evangelicals have to a large extent failed to observe until towards the close of the Prayer Book controversy that there was in the that Book an attack on the vital principles of the Reformation and Free Churchmen shared their ignorance. When the facts became known the Country rejected the Revision and the great majority of English Churchmen rejoiced in the rejection. But now a graver threat is being made and the appointment of Committees to arrange terms with the Old Catholics and the Orthodox next September may, unless it is checked by the growth of English Evangelical opinion, result in the National Church being committed to the abandonment of the XXXIX. Articles and its essential Protestantism. For Protestantism does not consist in the refusal to accept the Papacy, but in the assertion of positive Bible Teaching in the face of error that has grown up and overlaid the Primitive Apostolic faith. Neither Greeks nor Old Catholics will abandon the necessity of the Churches with which they are in Communion, accepting what they believe to be the "totality of the Faith" which includes Sacramental teaching as we have described and the acceptance of the Apostolic Succession as essential to a valid ministry of the Word and Sacraments. Happily we are now seeing what is really at stake in these negotiations and the Evangelicals are being warned in time.

The Triumph of Anglo-Catholicism

Archbishop Germanos said at the Cheltenham Church Congress: "Why should we not think that a time is coming when the Catholic nucleus which always existed in the Anglican Church should not prevail over the whole body, so that it should appear in that form which would make reunion with the Orthodox Church possible? Meanwhile, the duty of the Orthodox is not to break the definite bond which binds us to the Anglican Communion, but to help in such an evolution, through friendly intercourse and in a spirit of peaceful discussion." Archbishop Germanos was the chief agent in bringing to pass the agreement between the Anglican Bishops and the Orthodox at Lambeth, 1930—two years after the words were spoken at Cheltenham. The progress seems to have been exceptionally rapid for the triumph of the Catholic nucleus among the Lambeth Bishops, for the Resolution of the Synod of the Orthodox at Alexandria says: "Inasmuch as the Lambeth Conference approved the declarations of the Anglican Bishops as a genuine account of the teaching and practice of the Church of England and the Churches in communion with it, it welcomes them as a notable step towards the union of the two Churches; and since in these declarations, which were endorsed by the Lambeth Conference, complete and satisfying assurance is found as to the

Apostolic Succession, as to a real reception of the Lord's Body and Blood, as to the Eucharist being *thusia hilasterios* Sacrifice, and as to Ordination being a *mystery*," the validity of Anglican ordinations is accepted. The Greek words in the Resolution mean to the ordinary reader "expiatory sacrifice"—but the Translator says that they do not convey that meaning. The Lambeth Résumé, however, says, "in the offering of the Eucharistic Sacrifice the Anglican Church prays that 'by the merit and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion,' 'as including the whole company of faithful people, living and departed.'" We do not wonder at the Patriarchal Synod using the words "propitiatory sacrifice."

Our Duty What concerns the National Church *concerns every Christian in England*. The whole Church is weakened if a part of it abandons the teaching of the Gospel for the traditions of men. We believe that the members of the Church of England as a whole do not understand what is taking place and that their Church is in danger of accepting what is false teaching and will erect a permanent and impassable barrier against Home Reunion. We are also convinced that Evangelical Free Churchmen share to the full the surprise and sadness of their Anglican brethren at this step. The whole fundamental structure of the Reformation as a Reformation of doctrine as distinct from a throwing-off of papal jurisdiction is at stake. There is time for English Churchmen and the Evangelical Free Churches to take seriously to heart the situation created by the negotiations with the Unreformed Churches. It would seem that the possession of Episcopal Orders is of more importance in the eyes of many Anglican Bishops than the teaching of Apostolic Truth. In the words of the Bishop of St. Edmundsbury: "A large section of English Churchmen regard the apostolic succession in the commonly received acceptance of the term as essential to a true Church and valid sacraments. To them an episcopally ordained ministry with perpetual succession by the laying-on of hands was ordained by Christ Himself, and there can be no Church as He designed it that does not possess these characteristics. Another section of us (and I have never made a secret of my own convictions) think that entirely mistaken. We accept the historic episcopate as possessing valuable elements of order, elements that have approved themselves throughout the ages; but it seems to us not only the case that there is no evidence that Christ ordained this, but that all the evidence is the other way. Indeed a Church so organised as an essential vehicle for the ordinary communication of the life of His Spirit seems to us incongruous with His teaching, and to savour rather of the Judaic system from which He desired to set His people free." In the same spirit the Bishop says: "I always welcomed a Nonconformist guest at the Lord's table, and regarded that as quite compatible with the Prayer Book rule for Church people; and I certainly could not do anything else than commend the Churchman's action whose conscience and brotherly regard led him, if present at worship with Nonconformists, to partake with them." We know who speaks for Evangelical Christendom, and we thank the Bishop for his brave words.

A Contrast Bishop Welldon observed the Week of Prayer in a United Service in Durham Cathedral at which Nonconformist Ministers took part. The Bishop said "this service is itself a proof that Christians can worship together. For my own part I prefer inter-communion, and I prefer it because Reunion is apt to produce a somewhat unreal spirit. If the goal is Reunion and not what is my goal, inter-communion, they seem to overrate the difficulty of ordination. The disagreements between us upon a few points when we agree upon so many ought not to be a cause for holding us asunder in the worship of God." In Crooks, Sheffield, in connection with the Universal Week of Prayer, the Churches worked together. Arrangements had been made for a united evangelistic campaign during the Summer, and an inner Mission had been organised for February. A Congregational Minister was invited to take charge of this inner Mission, and the Bishop refused permission to him to speak in the two Anglican Churches concerned, and inhibited their vicars from taking any part in the campaign. He went forward and for-

bade all joint services and work in common except upon occasions of "national" interests. This is in the face of the Lambeth Resolution, but in the mind of some bishops it seems that the Lambeth Resolutions are to be interpreted in one sense when Unreformed Christendom is concerned, and in another when the Churches of the Reformation are in question. We deeply regret the action of the Bishop.

Ne Temere We all know that the *Ne Temere* Decree states definitely that those who are not married in accord with its conditions are not married in the sight of God and the Church—meaning thereby the Church of Rome. A recent case in the Belfast Police Court proved how an unfortunate woman was treated by her husband because she was not married in the Roman Church and would not accept *Ne Temere* conditions. The Bishop of Liverpool has boldly challenged the Roman Catholic Church on the question and has given proofs to the Roman Catholic Archbishop of Liverpool of the actions of the Roman Clergy. The Archbishop replies that the evidence is not legal and engages in general denunciation of the Bishop. He reminds us of Dr. Coulton's remark that if it be stated that three men and a dog have been killed, controversialists will produce the dog alive and declare the whole story is untrue. Frankly we do not understand the attitude of Dr. Downey and his friends. They, as Roman Catholics, are bound to obey the teaching of their Church, and in so doing must make it plain that Roman Catholics who have been married in either a Registry Office or a Protestant Church are, in the eyes of the Church and God, living in sin and their children illegitimate. They act up to the teaching of their Church, and it has been proved that they do so. *Trop de zele* is no excuse for men doing what to them is an elementary duty. We shall not be satisfied until we have legislation making it penal for any person to charge those married lawfully as living in sin. Legislation will be forced on the British Government by the activities of aggressive priests. The evidence on which such legislation is demanded will command the attention of our Ministers, much as they dislike legislating on the question.

The Lessons of Lausanne There has been a discussion between the Editor of the *Christian World* and Dr. Garvie on the lessons to be learned from Lausanne. Mr. Porritt maintains that at Lausanne the work of the Conference was nullified by the Anglo-Catholics and that the Report of Lambeth supported their point of view. He also urged the need of promoting closer Nonconformist Unity. Dr. Garvie says that Mr. Porritt misinterprets the findings of the Conference, for deep-rooted traditions cannot easily be overcome. He regrets that it was not possible to have a joint communion service at Lausanne, but "we must judge men by their own standards, not our own." Jerusalem judged its actions by the standards of the New Testament, and held a united communion. He warned Free Churchmen against judging the Anglican Church in terms of extreme Anglo-Catholicism, and said that with the Evangelical section the bonds of union are much closer and more hopeful. He went on to urge Free Churchmen not to view unsympathetically the overtures made to the Greek Churches who were being urged by the Roman Church not to take part in Oecumenical Conferences. The link between them and Protestantism should be maintained, if at all possible. But Dr. Garvie overlooks the fact that the efforts now being made are not to maintain the link with Protestantism but with a "Catholicised" Anglican Church which jettisons its Protestantism. The formation of an anti-Roman Episcopal *bloc* against the Church of Rome is being engineered at a far too high price.

Gambling We are in the presence of a widely organised movement to legalise gambling for the Hospitals by means of Sweepstakes. All who know what is taking place are aware that to-day gambling is the cause of the ruin of the happiness of countless homes, and the parent of crimes of dishonesty. For one case that comes into court, there are at least ten that never reach the public eye. The passion to get something for nothing is not confined to one section of society. It is spread among all classes, and the moral ruin it brings is so terrible that it is the duty of all Christians to use their influence against its existence. It is comparatively

easy to frame arguments on the subject on the principle that trifles do not matter, but it is equally true that the habit engendered by the trifles works evil. A friend who was staying at an Hotel during the drawing of one of these Sweepstakes has written to say he was amazed at the excitement caused among ladies whom he thought would have nothing to do with such a thing. Their despondency at losing was remarkable. If this be the case with people of this type, what must be the result on the minds and character of the young, who endeavour to retrieve their losses by fresh "investments"? Public opinion must be roused by outspokenness on a vice which has almost become "respectable" if unlawful in certain of its public aspects.

Sunday Observance We can no longer close our eyes to the open organised assault on Sunday observance. It has been said that nothing kills like ridicule and this is behind certain activities on the part of those who wish to convert our Sunday into a weekly Bank Holiday. The opening of Cinemas and the closing of Theatres must strike the unprejudiced observer as something incongruous, and the people who plead for the removal of restrictions on both are more logical than those who wish to see the former open and the latter closed. The plea that the amusements are in the interests of charity is absurd, for it is really the desire for money that urges the proprietors of Picture Palaces to open their shows on the Lord's Day. We have tried to keep before our readers the dangers to which they were exposed, and the time has now come for concerted action on the part of all Evangelical Christians to guard our Sunday against such disregard as will make it no longer a day of rest and worship, but a day of week-day occupation, pleasure seeking and public amusement. If we lose our Sunday we shall lose one of the greatest blessings Christianity has given our country, and its results will be seen in the physical and moral life of the community as well as in its religious development. We who believe Sunday to be the Lord's Day and prize it as such have the duty of preventing injury being done to our fellow countrymen by the secularising of the day and its conversion into a weekly bank holiday.

The Weakness of the Church Principal Habershon has spoken his mind with refreshing candour at the Islington Conference. Surveying the position of organised Christianity he said that the drift from the Bible has caused numbers to seek satisfaction in sacerdotalism. "I believe that the Church is becoming weak because it is becoming sacerdotal. Reality is tending to give place to ritual; faith to formalism; preaching to priestcraft. It was against this that the Reformers of the sixteenth century rebelled, they cried for an open Bible, and when the Bible was translated, circulated and read and believed there was a reaction against the power of the priest, and new life, new hope and new power emerged and the Protestantism which then resulted became the strength of the Church." He pointed out how the corrosive influences of advanced criticism has weakened the power of the pulpit. "Consequently from many of our pulpits came destructive and negative statements instead of positive preaching; human opinions instead of affirmative truths; mental gymnastics instead of Biblical exposition; the speaking of 'smooth things' instead of 'Thus saith the Lord.'" "The Church, if she would be strong, must come back to the Word of God, as its standard of reference, its test of truth and its source of guidance." It is a joy to find the young Principal of Oakhill College speaking so faithfully to his brother Clergy. The Evangelical Churches need the warning. Our organised Christianity is weak because it has failed to seek power and guidance where they alone can be obtained. The Bible must be reinstated in our Pulpits if the Church of Christ is to do her appointed work in this land. Every doctrine must be tested by its message and that which is opposed to its doctrine of redemption must be laid on one side. The Bible tells us not so much of man's discovert of God, as of God's revelation of Himself to man.

The Salvation Army We are indeed glad that the Salvation Army has passed through a great crisis in its history without disintegration. Times change and the government of a small and growing institution is of necessity unsuitable to a world movement that has hundreds of thousands of members. The day of personal

control without restraint passes and other measures have to be taken to secure continuity and make room for expansion. All who know the spirit that inspires the Salvation Army are thankful that it manifested itself in so striking and harmonious a manner and will pray that it may be richly blessed in its work for God and humanity. The danger to which the Army is exposed in an age when humanitarianism becomes almost religion is lest it should be so intent on salving human wreckage that it may forget that all its strength and power come from God. The Army must increase its evangelism on positive lines if it is to continue to be one of the greatest of our Rescue Organisations and its General realises this to the full. It has won its way through its Evangelism and it will grow as it holds by its motto "Blood and Fire"—the cleansing Blood of the Redeemer and the Fire from the Holy Ghost. May the great past of the Army become pale in comparison with the greater deeds it will accomplish for the advance of the Kingdom of God.

Ur of the Chaldees It would seem that we are only at the beginning of the discoveries of the buried past of Ur and Sumerian culture. Dr. Woolley has now succeeded in unveiling to view the tombs of earlier dynasties, which made for their rulers last resting places of the most solid description and provided them with sacrificial altars. Up to now, no finds of jewels or rich treasure have been made, for the bandits of the past seemed to have robbed the tombs of their treasure, and the inscriptions have been few—the most important giving a clue to the Dynasty. But there are hopes that further investigation will give the archæologists something more than the bricks and buildings that are impressive to those on the spot and can only be studied by us in photographs. There is something uncanny in twentieth-century scientists living in a house made of bricks brought into being thousands of years before our era, and close by conducting their research into still older layers of a past that had never been chronicled by historians whose works have come down to us. The secrets of man's civilisation are being revealed to us in a surprising manner.

Miss Grace Stebbing Miss Stebbing, so well known to readers of the Girl's Own Paper and the writer of many healthy tales, has passed her ninetieth year and is still active and eager in doing all she can in the service of God. Unlike so many writers Miss Stebbing can lecture and address large audiences and her long life contains memories of work done on the Continent and in this country, from the public platform. A gifted linguist, she speaks French and German. Those who are familiar with the busy activities of Miss Stebbing recognise in her an example of cultured womanhood consecrated to the service of God. Would that all who are gifted as she is gifted would devote their talents to the extension of the Kingdom of God!

The Challenge to Protestantism Unknown to the great majority of English people the Protestantism of the National Church is being undermined. The efforts made for the abolition of the XXXIX Articles on the ground of their Protestant Character is coming into the open. Up to now it has been a matter for Committees, and conversations with Unreformed Churches. Now it is being brought before the Church Assembly and is considered a settled question that in the interests of Church Union the Articles should be abolished as they are disliked by Old Catholics and the Orthodox, who cannot unite with a Church that makes them its standard of belief. If the Committees now sitting agree with the Old Catholic and Orthodox Committees it will be very hard to oppose successfully the adoption of their Concordat in the Houses of Convocation. If the Houses of Convocation approve the Church Assembly will probably follow their lead and the Church of England will in accordance with the fashion of the times, find it settled that the XXXIX Articles no more than the Book of Common Prayer are binding on the Clergy. This can be prevented by all who love the Evangelical and Protestant position of the National Church making their convictions felt. There is time for this to be done, before the fatal steps are taken.

World Mission Notes.

A C.M.S. Call to Prayer

The Church Missionary Society has issued a Call to Prayer with the motto "We can do nothing until we have prayed, but when we have prayed there is nothing we cannot do." All our missionary organisations are faced by a situation of financial difficulty on the one hand, and a call to advance on the other. Nothing but prayer to God will relieve the societies of their grave anxieties and enable them to do the work to which God has called them. No one of us who cares for the advance of the Kingdom of God is too insignificant to pray, and our God hears the faithful prayer regardless of what the world may think of him who prays. We are thankful that prayer has been put first in the New Year Call.

The Annual Survey of Missions

The International Review of Missions has published its survey of Missions in 1930, and it is noteworthy for the story of progress it tells. We note that while pages are devoted to the work of Roman Catholic Missions, not a word is said of Missions of the Orthodox Churches. In their present condition the Orthodox Churches may not be able to conduct Missions, as they have to spend all their strength in holding their own wherever they exist, but it is true that before they were overtaken by calamity they did little for Missionary work. We learn that gifts from the United States for Roman Catholic Missions have increased by four hundred per cent. in the present pontificate. The Church of Rome looks forward to having in 1940 a general fund of two million pounds to be administered from Rome year by year. In 1929 the United States provided one-third of the total income of the Society for the Propagation of the Roman Catholic Faith. It is evident that the Roman Church has determined to increase its missionary activity.

The Lambeth Conference and Missions

In commenting on the Lambeth Resolutions the survey says "While advance was made to the problems of union with the Orthodox Churches of the East, the opinion in Evangelical Free Churches is generally held that in their direction no advance has been made. In regard to the problems of union in the main mission fields, notably in South India, cordial support was given, and no barrier was set up to the consummation of the union proposed. The Wesleyan Conference took similar action, commending the proposals and suggesting amendments on certain points. The Church of Scotland, through a special committee, has offered sympathetic criticism of the whole proposals. Opinion has been hostile to the scheme in Congregational circles, and in the advanced Anglo-Catholic sections of the Church of England." It is unnecessary to comment on this accurate statement.

China and Schools

In China the Missions are faced by a problem that must be solved. China owes a great debt to the Missionary Agencies for the education of her people, but under present circumstances it is clear that definite religious teaching will not be allowed in Chinese schools. Are Missions justified in maintaining schools which will be purely secular? The Christian members of the Chinese Government are not strong enough to withstand the anti-religious pressure brought on the executive. It may be only a temporary pressure, and we can well understand the waiting attitude of many Missionary Organisations, but a strong opinion is growing that a purely secular school financed by mission funds is not the best means of utilising money given for the spread of the Gospel.

The Five Years' Movement

In China a movement has been inaugurated for spreading the Gospel by Evangelistic effort. It has the support of the Chinese Church and the Missionary Societies. It is a tribute to the spiritual life of the Chinese Church that in its present exhausted condition it can contemplate such a movement which it is expected will make every mission centre a real live evangelistic agency. One of the great objects of the movement is to lead the Chinese Christians to read and study the Bible for themselves. If this be done, we may look forward to a rich harvest

for with the increased knowledge of the Word of God new life and light must come to all who participate in the campaign. The Church is still being called upon to endure persecution and martyrdom, and we read that numberless Chinese men and women have risked their own lives to save those of the missionaries.

India The political situation in India has to some extent interfered with mission work carried on in the colleges. But it is remarkable that the Christian colleges have suffered less from strikes than the Moslem and Hindu institutions. Changes are bound to take place in the character of the colleges and a very important International Commission on Higher Education, under the Chairmanship of the Master of Balliol, is now at work. As in China, the development of Indian educational methods will of necessity bring with it hard problems for the colleges and high schools. The whole subject of the attitude of missionary organisations to educational schemes under existing and new conditions is one of the gravest importance, and hasty action is to be deprecated. But it is well that all the facts should be known to those best fitted to judge the situation, and the Commission may be trusted to ascertain them as far as higher education is concerned.

Mass Movements The Mass movements have spread from the unclassed pariahs of Indian Society to the Caste classes in the Telugu country. The new converts are people who own land and have secure incomes and are better educated than the out-castes who have prepared the way for their conversion. When the barriers erected by caste are remembered nothing more extraordinary in the history of Missions has been recorded since the days when the slaves of the Roman Empire led their masters to Christ. The Missionaries find it very difficult to cope with the task of training the converts owing to their number. We are witnessing events that cannot fail to influence profoundly the religious future of India.

The Kingdom of God Campaign Last year a great campaign was launched in Japan with the object of doubling the number of Christians in three years and increasing the spiritual life of the Church. Dr. Kagawa, the extraordinarily gifted Christian Social Reformer, is the leading spirit of a movement which is impossible of success unless the power of God is behind it. The need is recognised and it is felt that everything under God depends on the witness of the average members of the Christian congregations. Evangelism is the keynote of the effort and the plan to make every Church member an an active Evangelist is one that we might well follow at the Mission base. The movement will of necessity draw the Churches closer together for co-operation is essential to its progress.

Africa Africa is fast becoming a political power, and the need of missionary activity becomes more and more evident, if the great continent is not to be a threat to the well-being of the world. In West Africa the tragedy of Liberia, where slavery has been proved to exist, shows the dangers that beset the people of reverting to a past which it had been thought had been exorcised and become a matter of history. But the West Coast Missions go forward and the remarkable work of the Prophet Harris has been consolidated and continued by wise plans for the training of native workers. It is remarkable that the general world depression has led to rioting in S. East Nigeria by mobs of women. The charges made against Missionary Organisations for helping the rising have been proved untrue.

In East and Central Africa The advance of the Missions in Uganda and on the Upper Nile continues, and in the year 1929 the number of baptisms reached the number 17,800. The conflict between tribal customs and Christian principles in the Kikuyu district has led to difficulties and the Missions have set their face against evils that had sprung up in connection with them. One of the most difficult problems that have to be faced by the wise Missionary is the discrimination between what is essentially bad in tribal customs and what is harmless. Much of the success in Uganda has been due to the wisdom of the Missionaries as far as possible utilising native methods of government.

Egypt, Turkey and Palestine Probably the most difficult field for work is that among the Mahomedan peoples who have been ancestrally opposed to Christianity. In Egypt the law of the Koran has still force, and the Missions cannot resist it when it is put in action against them. In Turkey the anti-religious attitude of the Government has proved itself a barrier against Mission work, although the Government has declared its wish that Protestant mission work should continue. It is satisfactory to note that the Turkish medical profession is showing itself more ready to co-operate with medical missions. In Palestine Missions have to face the problem of Christianity and Nationalism—a problem that always arises during times of political excitement. It is said that in the Holy Land there is a movement towards Christ and the New Testament rather than towards the Christian Church.

South America The political upheavals in South America will in the long run result in greater freedom for those engaged in missionary work. Brazil has long been moving towards complete liberty, which may be to exist throughout the entire Republic. Along the Coast every town has its own Protestant group, and even inland, where the power of the priesthood is greater, there are very many Christian groups, who have shown their faith by resisting all ecclesiastical pressure to abjure their faith. It cannot be forgotten that behind all the revolutionary uprising there lies the economic problem of world depression. The causes may not be understood, but there is a reaching forward for more and more spiritual freedom that will result in the increase of the missionary church. From all parts of the Continent news of progress comes, and the effort to train native ministries will prove one of the best means of reaping the harvest.

French Foreign Missions It is remarkable that while the French Protestants have only 800 pastors at work in France they have 260 missionaries in the foreign field. This means that for every three pastors there is one missionary—a record only equalled by the Moravian Society. The Society works in nine different fields, and in 1933 will celebrate the centenary of the Basutoland Mission. This work in the centre of South Africa maintains itself, "but it cannot truthfully be said that it is actually *advancing*." The European Staff has been reduced to five ordained pastors, and the economic condition of the Basutos makes it impossible for them in the present distress to maintain their usual contributions. Nevertheless they subscribed £8,044 in 1929, only £780 less than in 1928. Wherever we turn in the Mission Field we find signs of the universal fall of prices, which has done so much to accentuate shortage of funds and unemployment.

Northern Countries and Missionary Social Work In Oslo, Norway, the members of the Northern Missionary Council met and considered the present tendency of many Missionary Bodies to associate themselves with Social and Industrial work among the peoples where they minister. The Council sees very clearly that Missionaries must have their eyes open to social needs and social injustice, and must be ready to meet the needs and fight the evils as they arise. Nevertheless, they are convinced that social considerations receive too much attention from the International Missionary Council. If the present trend continues the preaching of the Gospel will not receive the attention it must and ought to have. The danger is real, and may be seen in different parts of the Mission Field. It is so much easier to see results in the social sphere than in the spiritual—it is so much easier to focus interest on social injustice than on individual sin, that many cannot avoid falling into the snare. And it is unfortunately true that human nature being what it is absorption in one side of work causes neglect of the primary object of Missions. The Oslo Conference also sees the danger of divided views on the applicability of means advocated by a Central Advisory Council on these matters, and when this occurs the unity of Missionary action is endangered.

After all, the great question to be answered is "Why do we send Missionaries to foreign countries? Is it for social uplift or the drawing of men to the Saviour by lifting up the Cross?" The question needs only to be asked to be answered by those who support Foreign Missions from the highest Christian motives.

Books Worth Reading.

G. CAMPBELL MORGAN. By JOHN HARRIES. (Oliphants. 8s. 6d. net.)

There is much which might be commented upon in this crowded and arresting biography, a volume we confidently commend to all our readers, for Dr. Campbell Morgan is not only a man greatly beloved, but, as the author remarks, "a man who has accomplished things, which had about the manner of their accomplishment a touch of pageantry, *more* than a mere touch of drama, an unquestioned atmosphere of consecration, and the authentic stamp and sign-manual of a workman, needing not to be ashamed." Many men accomplish things, but fewer find their accomplishments in "the things which accompany salvation." This has been and is the secret of Dr. Campbell Morgan's attainments, and our author has developed the story in a manner worthy of his great theme and understudy. He tells us that "Campbell Morgan's first sermon . . . was preached . . . in the year 1876, that is when the boy was thirteen years of age. And his theme was 'Salvation'—(1) A great Salvation, Heb 2, 3; (2) A common Salvation, Jude 3; (3) The eternal Salvation, Heb. 5, 9; (4) A present Salvation, 2 Cor., 6, 2." Parents will read of these early days with hope and stirring impulse, for this was an answer to parental prayer. Nearly fourteen years before, when as yet the child was unborn, his father and mother had knelt before God in solemn prayer and dedication that the child to be born might fulfil their ardent desires for him to become a servant of God. At nineteen there were two long years of intellectual doubt—"two years of sadness and sorrow"—during which Dr. Morgan himself narrates "the books that I read during those two years were books that either defended the Bible or criticised it. I became well versed in the philosophies that were the vogue in England at that time, but from them I got no relief." If those in similar circumstances to-day could but apply the remedy adopted by Dr. Morgan, what a Renewal and Revival there might be in many pulpits. "In my despair I took all the books that I had, placed them in a cupboard, turned the key, and there they remained for seven years. I bought a new Bible, and began to read it with an open mind and a determined will. The Bible *found* me . . . since that time I have lived for one end—to preach the teachings of the Book that *found* me." Can we wonder at the truly remarkable Ministry which attaches to the name of G. Campbell Morgan? We are glad Mr. Harries devotes a large part of his fascinating biography to the Ministry at Westminster Chapel (to which Dr. Morgan returned from America in 1904). The only possible criticism his many friends can make of him is that he ever left London, but none can be doubtful of the hand and will of God in the destinies of such a man, or selfish enough to deny to a widening field the benefits of such a Ministry. Perhaps Dr. Morgan will yet come back! The chapter "Wonderful Westminster" might be printed separately at some time and accomplish good among those unable to become possessed of this biography as a whole. Truly, as the author remarks, "it was one of the most notable ministries in the annals of British Congregationalism," and of it we take upon ourselves the responsibility of quoting "the God that answereth by fire, let Him be God."

In Chapter 7, "A Preacher of the Word," the secret of Dr. Morgan's preaching is further illuminated. Possessing "the most beautiful pulpit voice of his generation" (as the author thinks with only two equals, J. H. Jowett and Thomas Spurgeon—or does he mean C. H.?), this was not the accomplishment which drew large crowds and marked unique power over the minds of men and women. The secret is revealed in one forcible paragraph—"Dr. Morgan believes in the Bible as being the infallible Word of God, written by holy men who spake as they were moved by the Holy Ghost. He is no iconoclast, no scientific innovator, no mysterious oracle. He knows the Bible, and he knows it thoroughly, from Genesis to Revelation. It saturates his sermons and he expounds it as did that other great expositor of a bygone generation—Charles Haddon Spurgeon." But Dr. Morgan is not a fundamentalist, though so strongly linked to the fundamentals. He is just where we should expect and wish him

to be, "belonging to no stated school of theology, he does not allow himself to be labelled, holding to the opinion that no theological party within the Church has a monopoly of God."

There are touching references to family life. Inspiring insights into the ordered study, where reign "system-method-everywhere," "everything is in order and in its place," while over the doorway hangs a framed motto "One with God is a majority." This is a volume to be read—we wish every clergyman and minister could have a copy—and follow the gleam, for it closes with this personal testimony: "I have always felt, and never more so than to-day, that the work of preaching is not that of debating difficulties, or speculating, or considering philosophies, but that of proclaiming the Word of God."

OLD FUNDAMENTALISM IN MODERN LIGHT, AND CONTINUED IN THE SPIRITUAL WORLD. By W. McAdam Eccles, M.S., F.R.C.S. (Stockwell. 2s. 6d.)

Dr. McAdam Eccles is Consulting Surgeon to St. Bartholomew's Hospital. This gives him the right to be heard when he deals with problems that stand on the borderland of Science and Religion. As a young man he was deeply impressed by the teaching of Henry Drummond, and this little book bears testimony to the hold the ideals of that striking personality has on the mind of his follower. The writer accepts what he believes to be the proved results of modern scientific thought, and sees in them nothing to conflict with the Fundamentals of Faith. He is convinced that God reigns, and that in these days we are discovering how wonderful God is in His creative power and the maintenance of the universe. Our day is the most wonderful the world has seen, and our conception of the power and wisdom of God is wider than it was in the past.

Man is the crown of creation "Let us make man as our Representatives, and subject to them the whole of the earth." This is his headship: "Let us make man in our image," with the power to correspond with God. This is man's prerogative, this is what distinguishes him from the mere animal. Dr. Eccles gives some striking facts of the development of man in embryo, and tells us of the marvels of the work of nature. Man has sinned and needs a Saviour. The Christ comes, born of a Virgin—the Son of God reveals God in His human perfection and sinlessness. The physical cause of our Lord's death is described. The outpouring of our Lord's life—blood was a factor in His physical death, and was the sacrifice whereby the penalty of sin was paid. "Apart from the outpouring of blood there is no remission of sins." It is the blood which maketh atonement for the soul. "*This is the Atonement which is fundamental of the religion of Jesus Christ.*"

We have read this book as the Confession of Faith by a scientific mind which has found the Lord Jesus Christ precious. It is not a theological treatise or a scientific text-book, for its author has something deeper in his purpose than technical writing. It shows the way in which a man who knows what Science teaches and what God is revealed is able to be true to the facts of Scientific Discovery and Divine Revelation without sacrificing his intellect or his faith. Herein lies the value of a small book packed with facts and honest thought.

PERSONAL DISCIPLESHIP AND THE WAY OF PRAYER. By Canon John C. H. How. (Longmans Green. 2s. 6d.)

This little book, commended by the Bishop of London for Lent, 1931, is refreshingly direct, simple, scriptural and searching. It is divided into two parts—Personal Discipleship and The Way of Prayer. The first part tells the story of the calls to discipleship—of failures, of restoration, and gives very beautiful expositions of scripture incidents. The second part has many most helpful things to say about prayer.

Prayer is fellowship with Christ through the study of Him in the Gospels, which leads the soul to love Him, and to believe in Him and trust Him as the living Christ, to own the strength He gives and to co-operate with Him as a living person, as friends and brothers; so mind, heart and will are thus brought into oneness with Christ. "The Prayer of Affirmation" referred to at the end of the book is specially useful.

The writer is a devout high-churchman, and there are here and there sentences and words which indicate this, but the book is intensely evangelical and spiritual.

DR. BARNARDO: PHYSICIAN, PIONEER, PROPHET. By J. WESLEY BREADY, Ph.D., M.A., B.D. (George Allen & Unwin, Ltd. 7s. 6d.)

Many reasons are given to-day to account for the holding back of our Public School boys and University men from devoting their lives to the Ministry of the Churches. May not one of the chief be that they do not see in it a way of adventure, and an opportunity for worthy exploits? The life of Dr. Barnardo should be read by the boys and young men of to-day. From the time he came to London at the age of 21, and before that in Dublin, he lived a life of thrilling adventure, mainly on his own initiative. He loved his fellow young men, and he loved boys. The salvation he had found in Christ had saved him from sin and the darkness of unbelief, and he went all out to tell the great news of a Saviour to others. He took his own line as his heart, and the Spirit of God, led him. He shrank from no difficulty or danger. He was a pioneer, making for himself and so for others a way. The stories of his heroic deeds and splendid success are told in this book, in which there is not a dull line. Again and again a direct gift of guidance was given to him. One time it is a dream, another time an incident, pathetic and compelling. A dream caused the building of the cottages for the girls' village home; the death of a boy whose admission to the homes was delayed for a week led to the resolve never to refuse admission to a destitute child. He sees in a great public house and a large dancing hall a challenge, which he answers with a mission that ends in the closing of the public house and the purchase of it and the hall for his evangelistic work. So excellent and wise were his plans for training the boys and girls that they have become models for official and voluntary work among orphan and destitute children.

Parents should read this book, and encourage their young people to read it. It is inspiring, it is a challenge to youth of to-day, and it is a revelation of the dynamic force of a personal Evangelical faith and experience. Young men of the Barnardo type are the greatest need of the Churches to-day.

W. T. R.

HELPS TO THE STUDY OF THE EPHESIANS. By W. WILSON CASH, Secretary of the C.M.S.

Mr. Cash is right in describing the Epistle to the Ephesians as "one of the greatest of the New Testament Epistles." He has produced a helpful volume, not a commentary, but an aid to the study of the Epistle first hand and by analysis. We are much interested in Mr. Cash's experience, which has been that of many others. He tells us that after studying the Epistle to the Ephesians in this way "As an individual the Church had a new place in my life, and the fellowship of the Body assumed a far more important place than hitherto." This little book will repay the purchaser.

MAN AND THE IMAGE OF GOD. By HUBERT M. FOSTON, D.Lit. (Macmillan. 7s. 6d. net.)

Herbert Spencer is said to have defined life as being "the definite combination of heterogeneous changes, both simultaneous and successive, in correspondence with external co-existences and sequences." When I began to read Dr. Foston's book I thought he, like Herbert Spencer, was attempting to put into words that which can never find adequate expression in human speech. For his subject is The Trinity. He draws an analogy between that threefoldedness which is found in man—knowing, feeling, willing—and the tri-unity which the scriptures reveal in God, not a very novel idea. But Dr. Foston has been thinking over the matter for upwards of thirty years, and he avoids unitarianism and sabellianism and finds the Athanasian Creed to be by analogy in fullest accord with the facts of our being as it is with the teaching of Holy Scripture. It is a book which demands attention and which will repay careful reading. There are in it certain most moving passages that reveal the author as a deeply devout Christian, while the whole thesis shows him to be a thinker of the very first rank.

J. C. L.

All books for review under this heading should be addressed to the Editor, "EVANGELICAL CHRISTENDOM," 19, *Russell Square, London, W.C.*1